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A
R E P L Y
TO THE
C H A R G E S

MADE BY THE
REV. WALTER FARQUHAR HOOK, M.A.,
(Chaplain in Ordinary to the King,)

AGAINST THE
CATHOLIC CHURCH,
AND THE
CATHOLICS OF ENGLAND:

TOGETHER WITH
L E T T E R S

ADDRESSED TO THE

*Archbishop of Canterbury, to the Rev. W. F. Hook, M.A., &c, on the
Apocryphal Books of Scripture, &c. &c. &c.*

~~~~~  
BY  
VERAX, *B. Arcey Talbot*  
A CATHOLIC LAYMAN.  
~~~~~

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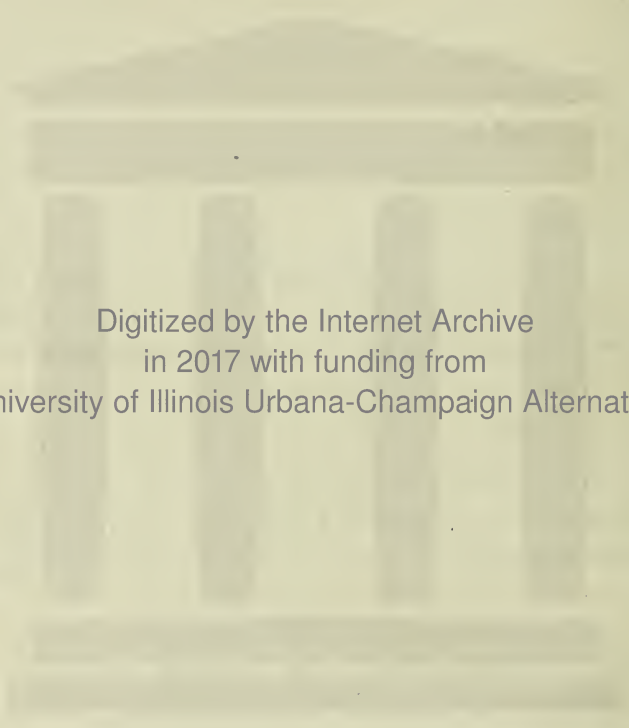
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TO THE

REV. WALTER FARQUHAR HOOK, M.A.,

*Chaplain in Ordinary to the King, and Vicar of
Trinity Parish, Coventry.*

REV. SIR,

My object now is, as far as my humble endeavours may extend, to warn the thinking portion of the community from being misled by those false and malignant spirits who are so busy to poison the public mind against us; who dress us up in a hideous garb, and put upon us all sorts of deformities of their own invention, till people believe us to be any thing but what, I trust, we really are: likewise would I guard them against the injustice which we are doomed to suffer from ignorance and credulity; an injustice of which we have, perhaps, the most reason to complain, because it is the easiest to rectify. While every other species of learning is pursuing a rapid, a triumphant career; while the press teems almost daily with authenticated expositions of our doctrine; and while well informed Catholics are to be met with at every corner, ready to give evidence of our faith; it is too much to be reduced to the alternative of being either neglected as unworthy of attention, or of seeing our

tenets and our conduct studied only in the writings of our adversaries! The errors of the generality of mankind, may, it is hoped, be extenuated, as arising from prejudices carefully instilled into the infant mind, fostered through every stage of education, and, perhaps, matured by subsequent habits of indifference in religious matters, or at least by a neglect of all further enquiry; but for men who profess to make accurate research and profound study the basis of every opinion which they deliver to the world—men of reputed learning and of extensive literary fame—there can be no palliation, when, in the face of the strongest historical evidence, they are guilty of deliberately advancing the most gross and unfounded calumnies against their Catholic fellow-countrymen, and the doctrines of the Universal Church.

Bishop Milner (the modern Bossuet) justly remarks, “that the shameful misrepresentations of our religion are an occasion of the conversion of many Protestants: such characters when they get into company with Catholics, or read their books, cannot fail to enquire whether they are really such monsters of idolatry, irreligion, and immorality, as the writers of this day represent them to be. When, discovering how much deceived they have been by calumny and misrepresentations, and viewing the fine face of the Catholic Church instead of the hideous mask which had been placed before them, they seldom fail to become enamoured with it, and, in case religion is their concern, to become our best Catholics.”

As to the friendly advice you give Roman Catholics (page 165 in your book) to forsake the Catholic Church and to become Protestants, I, for one, never could conscientiously follow it. *Primo*, for the first question I would

put to you, Rev. Sir, (as a minister of the Established Church,) would be in the words of Tertullian: "Whence do you come; prove your origin." Your Church (the Protestant Church) did not exist till one thousand five hundred years after Christ, and, therefore, it came one thousand five hundred years too late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion in the year 1517; and his followers took the name of Protestants in the year 1529, before which time neither the name or religion was ever heard of. Not a single man before Luther ever heard of the thirty-nine articles, or any other entire system of Protestantism as it is now professed. Now, how can that be the true Church of Christ which, for so many ages after Christ, had no existence in the world? The true Church of Christ can be no other than that which had its beginning from Christ, and which, as he promised, was to stand for ever. (Matt. xxvi. 18, and xxviii. 20.)

2dly. Because the Protestant religion cannot be true, except the whole Scripture be false, which in so many places assures us, that the Church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a reformation of the Church of Christ, and it is evident that there could be no room for a reformation of the Church of Christ unless it had gone astray. Now, if this be true, the Scripture must be false, which so often promises that Christ's Church shall never fall into error. "Thou art Peter, that is a rock," says our Lord, (Matt. xvi.) "and upon this rock will I build my Church, and the gates of hell (the powers of darkness) shall not prevail against it." Therefore the Church of Christ could never go astray. "Go, teach all nations," says the same Lord to the apostles and their successors, the pastors of the church,

(Matt. xxviii.) “and behold, I am with you always, even to the end of the world.” Therefore the Church of Christ could never fall into errors, because Christ has promised his presence and assistance to her teachers, even to the end of the world. See St. John, xiv, where Christ promises to the same pastors and teachers of the church, the comforter, the spirit of truth, to abide with them for ever, to teach them all things, and to guide them unto all truth. (John xvi.) Therefore, the Protestant cannot be the true church.

3dly. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of Christ. It is not one holy catholic and apostolical. It is not one, because the different branches of the pretended reformation are divided from one another, in faith and communion; nay, scarce any two single men among them all are of the same sentiments in religion; and no wonder, since every man’s private judgment is, with him, the only judge to determine his religion; so that it is not possible they should ever be united in one and the same belief.

Their Church is not holy, neither in her doctrine, which especially, in the first “reformers,” was shamefully scandalous in encouraging the breaking of vows, &c., and most blasphemous in charging God with being the author of sin. Nor is she holy in the lives, either of the first teachers, the greatest part of whom were infamous for their vices, or of their followers, who, as many of them have owned, instead of growing better by embracing the “reformed religion,” grew daily worse and worse. Their Church is not Catholic: they are sensible this name belongs not to them, and, therefore, they have taken to themselves another name, viz. that of Protestants. And, indeed, how should their Church be

Catholic or universal, which implies being in all ages and all nations, since it had never been heard of for fifteen ages? The Protestant religion, as by law established, is distinct in its faith and worship, and different from every other sect of Protestants. "Our articles and liturgy," says Tomline, Bishop of Lincoln, in his Charge, 1803, "do not correspond with the sentiments of any of the eminent reformers on the continent, &c.;" consequently, the Protestant religion is the religion of but one nation, and consists of none else but English subjects; nor can it be said that the greater part even of them are its members. The Protestant religion then consists of a small portion of a small community in a small country. One might as well call England the universe as to call its religion Catholic, for Catholic signifies universal. Their Church is not apostolical, since it neither was founded by any of the apostles, nor has it any succession of doctrine, communion, or lawful mission from the apostles.

4thly. Because all kind of arguments are in favour of the Catholic Church, and against the Protestant. Ours is the Church in which all the saints both lived and died. Our religion has been, in every age, confirmed by innumerable undoubted miracles: we alone inherit the chair of St. Peter, to whom Christ committed the care of his flock. (John xxi.) By the ministry of our preachers alone, nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession and mission, and all properties of the true Church belong to us, and to us alone.

5thly. Because the Protestant religion can afford no certainty in matters of faith. She owns that she is fallible even

in necessary articles of faith, and that she may fall into errors, even destructive to salvation. What security, then, can she give her followers? She has no certainty of the scripture itself, which she pretends to make her only rule of faith. If she appeal to tradition, this, according to her principles, cannot ground a certain faith, since she makes the scripture alone the rule of faith. If she appeal to Church authority, this too, she pretends is not infallible: what then must become of the infallibility of her faith, when she has no certainty of the scripture, upon which alone she pretends to ground her faith? Besides, though she were infallibly certain of the scripture being the pure word of God, it would avail her nothing; except she were also infallibly certain of her interpretation of the scripture. And to this infallibility she neither can, nor does pretend to lay claim. Thus, her children have no other ground for their faith and religion, than her doubtful interpretation of the word of God, opposite in many points to the interpretation of that Church, which is founded on certain and infallible authority, such as she cannot pretend to.

But, Rev. Sir, Protestants tell us that our Church has fallen into error; has supplanted the word of God by the traditions of man; that she has become superstitious, "damnable and idolatrous;" that her chief pastor is "Antichrist," the "man of sin," &c. We ask you then to point out the time when, and the place where, these various errors first crept into her formularies? Who first broached them? Who opposed them? Point out even a single page of authentic history to prove your assertions. Not so with us; we can proudly refer to the practice of the primitive ages of the Church. We can produce the concurring testimonies of the ancient fathers, and of all ages down even to the present time, in

evidence of the truth and sanctity of our faith. This is the language of the Catholic, conscious of the rectitude of his cause. Not so with his opponents; for here we have a proof of the absolute inutility of the Protestant rule of faith, "the Bible, and nothing but the Bible." Latterly we have seen a learned divine of the Church of England, in order to defend one of the most essential articles of his faith, obliged to lay aside his Bible altogether, and fly for refuge to the Popish doctrine of tradition; a doctrine which doubtless he, (like most others of his brethren,) never misses an opportunity of condemning and opposing.

Here is another reflection naturally arising from the foregoing, which, whilst it affords to the Catholic a subject of honest triumph, must tend to open the eyes of the thinking and unprejudiced Protestant, to the real value of the religion in which he believes. It is the admission, that the doctrine of the necessity of infant baptism was never denied, or even so much as doubted, during the long period of fifteen hundred years preceding the pretended Reformation. No! it was reserved for these days of Protestant Bible reading and private interpretation; to witness thousands of professing christians living in a state of practical heathenism; to see thousands of human beings excluded from the joys of eternal salvation, because their parents, in the exercise of their own private judgment, think fit to believe that infant baptism is either useless or unscriptural. Thus, whilst Protestantism is fast spreading amongst her disciples the pernicious fruits of novelty and irreligion; the Catholic Church continues to maintain her glorious unity of faith, and by preserving to her children the truths once delivered to her by her divine Lord and his Apostles, leads them in the secure path to eternal life and everlasting happiness.

I will beg leave now to ask you, who were your Apostles? I answer, Luther, Calvin, and Henry the Eighth, (who wrote a defence of the Seven Sacraments, for which he got from the Pope, the title of "Defender of the Faith," and which title all the Kings of England from his day to the present, do take and assume.) Now these pretended Reformers, were men of the most corrupt and depraved lives. Good heavens; surely I never can believe that a God of all purity and of all sanctity, could send such men as these were to reform his Church; He that promised that his Blessed Spirit should remain with his Church for ever, teaching her, and guiding her into all truth. The very idea to me is preposterous; but you will probably say in reply, that great and good events have been brought about by the worst of men; my answer would be, that though we find many of God's ministers going on in ordinary succession to be bad men, yet we never find any but persons of the most eminent piety and virtue charged by him with an extraordinary commission of making known his will to men, such as Moses, Abraham, Noah, St. John the Baptist, and the Apostles.

But for argument sake, let us for a moment suppose Luther's commission to have been as sublime and as arduous as was that of the Apostles, I wish first to ask you, if "coarseness of manners and writings, presumption and impetuosity," were allied with the character of these envoys of the meek Jesus? Secondly, whether it was found that the latter could not succeed in their great work without qualities of this complexion? Lastly, I beg leave to inquire how far the language and behaviour of Martin Luther correspond with the ideas we naturally form of a chosen instrument of Providence, a new Elias, and an ecclesiastes commissioned by divine revelation?

In the first place, it was natural to expect that a personage of this character would have entered upon the ministry of reforming the religion of Christendom, from a thorough conviction of the errors with which it was infected; in other words, from a principle of conscience. But no such thing: it was a private quarrel between Luther's order, the Augustinian friars, and a rival order, the Dominicans, in a matter of honor and profit, which first occasioned him to commence reformer. He, after this, continued to submit himself to the Pope as long as he had any prospect of cajoling or intimidating him; and it was only when his doctrines were condemned by the authority to which he himself had appealed, that he boasted of setting himself in opposition to the united belief of all the Christians in the world. He proceeded in his career with the same bad faith with which he had entered upon it, taking up his theological opinions from sudden gusts of passion and revenge; as, when being called upon to retract a certain condemned position of Huss which he had advanced, he furiously exclaimed, that all the positions of Huss were true, though in other circumstances he loudly condemned them. Thus also he acknowledges, that he had tried to persuade himself of there being no real presence of Christ in the sacrament, on purpose to spite the Pope, but that the words of scripture were too plain in favour of it. In like manner he openly proclaims to the whole body of Protestants, that in case they presume to consult together, and determine about their common belief, he will return back to the ancient church, and revoke every word he had ever written or taught against it; telling them, that even in acting right, when they acted without his authority, they were plunging themselves into the jaws of hell.

Again, Rev. Sir, we have a right to expect from a new

apostle, a second Elisha, that if he have any supernatural communication, it should be with no other than with celestial spirits. Instead of this, Luther has published to the world, not only that he held frequent communications with the Devil, but also that he learned the most material part of his whole reformation, namely, the abolition of the mass, from him. You will find, Rev. Sir, in his treatise on that subject, an account of Satan's appearing to him by night, and of a long dialogue that passed between them, in which Luther defends the mass, and the Devil argues against it. The conclusion is, that the new apostle yields to the motives suggested by his infernal antagonist, and adopts the important reform which he proposes.

In a word, Rev. Sir, we should have expected in a professed reformer of Christianity, the strictest morality both of life and doctrine, and the most edifying piety, modesty, meekness and charity. Let us examine, in a few words, how far Luther was possessed of this character. He tells us, that while he continued a Catholic monk, he "observed chastity, obedience and poverty; and that, being free from worldly cares, he gave himself up to fasting, watching and prayer;" whereas, after he commenced reformer, he describes himself as raging with the most violent concupiscence, to satisfy which he broke through his solemn vow of continency, in direct opposition to his former doctrine, by marrying a religious woman who was under the same obligation. He then proceeded to teach the shameful lessons we have seen above with others still more licentious; such as the permission, in certain cases, of concubinage and polygamy; and that pestilential doctrine, which is the utter destruction of all morality, that there is no freedom in human actions. He accordingly asserts, that "free will is an empty name,

and that when it does its best, it sins mortally ;” that, “ it is like a horse ; if God sit thereon, it goes as he wills ; if it be ridden by the devil, it moves as he pleases ;” that, “ when the scripture commands good works, we are to understand it to forbid them, because we cannot do them ;” that, “ a baptised person cannot lose his soul, whatever sins he commit, provided he believe ; inasmuch as no sin can damn us except infidelity.” The system contained in these propositions, Luther himself, on several occasions, proclaims to be the quintessence and characteristic of the reformation, and every other controverted point was a mere trifle compared with it. Need we wonder at the multitude of proselytes to such a theory, or at their subsequent conduct ? But how shall I speak of the phrenetic fury and outrageous abuse to which he abandons himself, and of his indecent buffoonery against all those persons, of whatever dignity, whether in Church or State, who venture to oppose him ! You must admit, Rev. Sir, that his language is “ coarse, impetuous, and presuming.” But are these the proper qualifications for such excesses ? The usual flowers of his speech, when addressing the Pope, and other Catholic prelates, are, villain, thief, traitor, apostle of the devil, bishop of sodomites ; and the extent of his charity to them is, to wish that their bowels were torn out, that they were cast into the Mediterranean sea, or into the flames, and that they were hurried away to the devil ! There are other passages, in great numbers, too indecent to admit of being translated at all. His treatment of the king of England, Henry VIII. with whom he had, at one time, a theological controversy, though afterwards they grew into a better understanding with each other, was not more respectful than his treatment of the Pope. Luther makes no difficulty to call his royal antagonist a thomistical pig, an ass, a jakes,

a dunghill, the spawn of an adder, a basilisk, a lying buffoon disguised in a king's robe, a mad fool with a frothy mouth and a whorish face. He even addresses him as follows: "You lie, you stupid and sacriligious king." Mr. Hume, in his *Life of Henry VIII.*, says, "Reason bore not any considerable share in opening men's eyes." And again: "the rapid advance of the Lutheran doctrine, and the violence with which it was embraced, prove sufficiently that it owed not its success to reason and reflection." See Mr. Hume's *Hist. of Eng.* vol. vii. 32. Dublin edit.

You will probably be offended with this portrait of the first Reformer, and Father of the Reformation; but remember, Sir, it is not I who trace it, but it comes from his own pen. And as to the characters of the other leading Reformers abroad, such as Zuinglius, Carlostadius, Œcolampadius, Ochin, Calvin, and Beza, you will excuse me by not introducing them here, otherwise it would be an easy matter to trace from their own writings, and the accounts of their professed friends, separate portraits of them, almost as disgusting as that of Luther himself.

The Protestant Church, Rev. Sir, has no settled principles of faith; for neither her ministers or her laity can nor do pretend to uniformity. I have never yet conversed with a man who dared to take the "Book of Common Prayer" into his hand, and declare his belief in all the doctrines therein contained, because he reserves to himself the divine right of examining his own judgment upon each of them. When your Church seceded from the Catholic Church, she declared the right of private judgment as to the meaning of the scriptures; but no sooner did she acquire power, than she built up her liturgy and church establishment, denying to

all other sects the same conscientious freedom, under pain of heresy and penal statutes. The secession of the Protestant Church from the Catholic Church was not the result of conscientious motives, and it is with deep regret (I say) that they ever separated from the Mother Church, out of which they could receive no mission. The Protestant Church was originated by the very worst of men; this is a matter of history. If then this Church derived its religion from such bad materials, how far does it accord with the manner and the sort of men whom it pleased God to make use of in instituting and maintaining the Catholic religion? But, Rev. Sir, this same Catholic and Apostolic Church which you violently revile and calumniate, has now withstood for eighteen centuries, all the arguments, persecutions, and penal enactments, which the ambition, the avarice, or the malice of man could invent. That power which preserved our religion in her infancy, when she had, perhaps, even stronger prejudices and passions to contend with than she has at present, and which has brought her triumphantly through the troubles and misfortunes of her manhood, will continue to guide her in her old age, till, having accomplished her destinies upon earth, she returns pure and spotless to whence she came—to the bosom of the Divinity.

I have now given you, Rev. Sir, a few out of the many reasons I could produce, which retain me in the bosom of the Catholic and Apostolic Church; assuring you at same time, with the most perfect truth, that conviction alone determines me. For I have read, and thought a great deal on these subjects, and the more I have done so, the more firmly I am convinced of the truth of the religion I have the happiness to profess; in so much, that I exclaim with the great St. Augustin: "I would not believe the Scriptures, except

on the authority of the Catholic Church." Indeed I should like much to hear you, Rev. Sir, on Protestant principles, defend the authenticity of the noted text of the 1st epistle of St. John, c. 5, v. 7, against an *Unitarian*, and which most certainly is not to be found in several ancient manuscripts, and as such, is considered by *him* as smuggled into the sacred volume. The fact is, take away the authority of the Catholic Church, and the Bible has not a leg to stand on. Also how can you, on the same (Protestant) principles pretend to defend the validity of St. Matthew's Gospel. These are stumbling blocks not to be got over; therefore, Rev. Sir, I prefer to remain within the ark in perfect security, instead of exposing myself to every storm and tempest in your uncertain vessel, exposed as it is to every wind of doctrine. But in saying this, let me not be misunderstood, for thank heaven I profess the *most unbounded liberality* towards all mankind; and in claiming perfect freedom of religion for myself, it is my most sincere wish, that my neighbour should possess the same on the most extensive scale, for he is not answerable for me, nor am I for him. Neither is it just or christian-like to force one's opinion on others, or to misrepresent their creed by all sorts of misrepresentations. Believe me, Rev. Sir, the only way to make an impression is, "by good example," and not by writing books full of calumnies and gross falsehoods, against the religion of any one. Indeed I do believe if the devil out of hell could invent a new calumny, it would be pawned by him and his agents on the Catholic Church. But, Rev. Sir, she laughs to scorn at her calumniators; she proudly proceeds in her triumphant career, bidding defiance to her enemies, for she can brave all weathers and all storms, having the Son of God at her helm, "guiding her into all truth," and exclaiming with the great St. Pacian, (who lived

about the fourth century), "Christian is my name, Catholic is my surname." This great Saint says, "the name of Catholic comes from God, and is necessary to distinguish the Dove, the undivided Virgin Church, from all Sects which are called from particular founders."

In conclusion, I now beg leave to state, that if you are as little able to prove the errors in Faith, as the immoralities you have laid to our charge, I dare boldly say, you have undertaken a very defenceless cause. But this will be fully examined in the following sheets, where I assure you, and my readers, they will find neither scurrility or slander; but a plain and modest vindication of Catholic doctrine, regarding the dogmas of faith, and points of discipline, which you so violently assail and misrepresent; and which you assert were not the doctrines of primitive Christianity. I prove the contrary by unexceptionable evidence which I produce.

I now commit my case to the justice of my readers, claiming their indulgence, and requesting to observe that I am no Theologian, but a plain Country Gentleman. Duty alone forces me as a Catholic, to come forward to refute these gross calumnies and misrepresentations, which you have so violently advanced against the doctrines of the Catholic and Apostolic Church, and I am,

Rev. Sir,

Your obedient, and very humble Servant,

V E R A X.

London, April 4th, 1837.

POSTSCRIPT.

AMONG the principal authors of the Reformation, as well as restorers of literature, Protestants place the famous Erasmus. Certain it is, that he was an eye witness of the effects of it in the manners of the greater part of those who embraced this pretended reformation. Let us then listen to his evidence on the subject: he says, "What an evangelical generation is this: nothing was ever more licentious and more seditious: nothing is less evangelical than the pretended gossellers."—(*Erasm. Ep. i. 1, 4.*) And again, he says: "Take notice of this evangelical people, and shew me an individual amongst them all who, from being a drunkard, has become sober, from being a libertine, has become chaste. I, on the other hand, can shew you many who have become worse by the change."—(*Erasm. Spong. advers. Hatten, A. D. 1529.*) "Those whom I knew to have been chaste, sincere, and without fraud, I found, after they had embraced this sect, to be licentious in their conversation, gamblers, neglectful of prayer, passionate, vain, as spiteful as serpents, and lost to the feelings of human nature. I speak from experience."—*Erasm. ad Frat. Infer. Germ.*

Amongst the vices which Erasmus objects to in the first reformers, were their turbulence and sedition. "I beheld them," says he, "coming from their sermons with fierce and threatening countenances, like men that had been hearing bloody invectives, &c."—*Epis. lxi. 113, also, de Libero Arbit.*

Erasmus also writes thus in another place: "I see no man better, but all worse for this evangelical liberty, so that I am heartily grieved for all I have heretofore written or said in favour of it."—*Surius Hist. ad Ebor. 1536.*

REFERENCES

*To the Quotations from Luther, in the Introductory Letter
addressed to the REV. W. F. HOOK, M.A.*

(Adversus falso Nomin. Episcop. Orp. tom. ii. folio 329.) In another of his Treatises, he styles himself, "Luther, the second Elias, and the chariot of Israel," (Lib. de Fals. Stat.) In his book against the King of England, he says: "my ministry and calling are of that excellency, that it is in vain for princes, or any person on earth, to expect submission or forbearance from me."—(Sleidan Comment, L. i.) (Luth. Præf. Op.) (Opera, Luth. tom. i.) (Ibid. Præfat.) See also the Preface to his book (De Abrog. Miss. Priv.), in which he testifies the difficulty he at first experienced in condemning the Pope and all the Prelates and Universities of the earth. "How often," said he, "did my trembling heart ask me, art thou alone right? Is all the world, except thee, involved in error?" (Assert. Artic. per Leon, 10. Condemn. Opera, Luth. tom. ii. fol. 114.) (Nunquam mihi placuit, nec in eternum placebit Huss. Luther in Collat. cum Eck. Cochleus in Act. Luth. 1519.) (Op. tom. ii.) (Sermo. Luth. tom. vii. fol. 276;) (tom. vii. fol. 276.)

Melchior Adams, and Manlius, his own followers, who have written Luther's life, speak of many other apparitions of the devil to him. Luther himself, in one of his Sermons, according to Cochleus, affirmed, that he had "eat more than a bushel of salt with Satan;" and in his Colloquies, which are translated into English, he describes himself as constantly haunted by the Devil, who, he says, "sleeps nearer to me than my Catherine." (Opera, Luth. de Unet. et Miss. Priv. tom. vii. fol. 228, 229, 230.)

The first enemy of the Real Presence was Zuinglius; and he professes also to have learnt his main argument against it from a spirit which appeared to him in the night: but whether it was a black spirit or a white spirit, he declares

he does not remember. (Lib. de Subsid. Euch. tom. ii.) (Comment. ad Gal. c. i. tom. v.) (Serm. de Matrim. tom. v. p. 119.) (Declam. Pop. tom. i. fol. 36.) See the Dispensation granted by Luther, Melancthon, Bucer, and five other Ministers to the Prince of Hesse Cassel, to have two wives at a time, first published by a descendant of that Prince, and copied by Bossuet, Variat, L. vi.) (Adversus Execr. Bull. tom. ii.;) (tom. iii.) (De Serv. Arb. tom. ii.) (De Cap. Bap.) See the whole Treatise of Luther against Erasmus, (Luth. de Serv. Arbit. tom. ii. fol. 525.) (Adversum Papatum Passim.) tom. vii. (Ibid.) (In tom. ii. fol. 424, we are presented with a caricature wooden print, of a Papa-sinus, or a Pope-ass, according to Luther's idea of one; and fol. 429, with that of a Monacho-vitulus, or Monk-calf.) (Vol. i. p. 321.)

(See Epist. Luth. ad Reg. Ang. An. 1525, tom. ii. fol. 533.) (Contra Reg. Ang. A. D. 1522, tom. ii. fol. 356, &c. passim.) (Ad Maledic Reg. Ang. tom. ii.) On one occasion Luther says: "The Devil seems to, have mocked mankind, in proposing to them a heresy so ridiculous and contrary to Scripture, as in that of the Zuinglians, (who deny the real presence.)—(Op. Luth. Defens. Verb. Con.)

Luther declared that he despaired of the salvation of Zuinglius, because, not satisfied with opposing the sacrament, (the real presence,) he admitted the founders of idolatry, and the abettors of suicide, such as Numa, Cato, &c. equally to the kingdom of heaven, with the apostles and martyrs. Zuinglius at length died, sword in hand, fighting for the reformation which he preached.

Carlostudius was Luther's first disciple, being Archdeacon of Wittemberg; but having dared to alter the mass in Luther's absence in 1571, was condemned by him. Melancthon, another disciple of Luther, calls him a brutal, ignorant man, void of piety and humanity, and more a Jew than a Christian. Œcolampadius, who was a Brigittine Friar, quitted

his convent, married a young wife, and which made Erasmus say, that the grand tragedy of the reformation, in most instances, had the catastrophe of a comedy, inasmuch as it generally ended in a marriage. Having met with a sudden death, as was afterwards the case of Luther himself, the latter published that he was strangled by the Devil. See de Miss. Priv. Ochin was an apostate Capuchin Friar, who fled from his Order to Geneva, for the purpose of getting a wife: he afterwards wrote in favor of polygamy, and became a professed Socinian. See a late work, *Le Voile levé*.

Calvin was nearly as intemperate as Luther; calling his adversaries at every turn, whether Protestants or Catholics, dogs, swine, asses, fools, madmen, rogues. He was much more cruel than Luther: his burning Servetus is a memorable instance. He preached that it is lawful for subjects to take up arms against their sovereigns, if they neglect to reform religion; (that is to establish Calvinism.)

I shall say nothing of his life and death, by Bolsec, (who, having been an object of Calvin's persecution, might be suspected of prejudice against him). Conradus Schlussemburg, a learned Lutheran, draws an equally frightful picture of them. Beza was a true disciple of Calvin. He actively promoted the different rebellions of his fellow-sectaries in France, against their lawful Sovereign, and even the assassination of the great Duke de Guise, the chief support of the Catholics. He has left monuments of his intolerance in his *Tractatus de Hereticis Puniendis*, and of his dissolute manners in his *Epigrams*, printed at Paris in 1548. One of these contains the following lines.

Abest Candida quid moraris ?

Andebertus abest quid hic moraris ?

Sed utrum, rogo, præferam duorum ?

Amplector quoque sic hunc et illam, &c.

Maimbourg Hist. Calv. Spondanus, &c. relate, that this

Candida of Beza, was the wife of a tailor of Paris, by name Madame Claude, with whom this licentious divine, when under prosecution there, fled to Geneva.

Luther, in the first volume of his works, folio 195, says as follows: "If we dispatch thieves by the gallows, highwaymen by the sword, (observe this) HERETICS BY FIRE! why do we not rather attack with all kinds of arms those sons of perdition, the Pope, the Cardinals, with the whole of the Romish Sodom, and wash our hands in their blood?" See him again, tom i. p. 408, folio 474.

Permit me to ask, did Peter Dens, or Peter anybody else, ever equal this? Messrs. Hook, McGhee, O'Sullivan, *et hoc genus omne*, will of course reply by saying, does not Peter Dens defend the death of Heretics on the score of religion, and has not the work been lately re-printed with its imperfections, and circulated through the kingdom? That such was the opinion of Dens and other Divines of his day, cannot be denied; *Humanum est errare*; and it is surprising, nay, most lamentable, that such vile sentiments were ever permitted to defile the work. But will those gentlemen venture to throw the first stone after the murder of no less than 204 Catholics, solely for their being such, within the twenty last years of the reign of the sanguinary Elizabeth, of whom 142 were priests, three gentlewomen, the remainder esquires and yeomen. Suppose for a moment, that a Clergyman of the Church of England went through the country preaching everywhere that it was lawful to murder Catholics; would it be just to blame the Church of England for this? most certainly it would not; therefore, it would be equally unjust to blame the Catholic Church for the acts of Peter Dens, or of any other infuriated bigot. Both Churches must be judged by their own acts; not by the acts or writings of any enthusiast that may belong to them. The days of bigotry and intolerance (thank Heaven) are gone for ever.

A R E P L Y,

&c. &c.

ON INFALLIBILITY.

I WILL here content myself, Rev. Sir, with citing the sentiments of only one of those great and learned men, whom all Christendom has agreed to honor with the distinctive title of Fathers of the Church. St. Iræneus, writing during the second century, observes: "Paul says, God appointed in his Church, Apostles, Prophets, and Doctors; where, therefore, the holy gifts of God are, there must truth be learned; with them is the succession from the Apostles, and there is the society whose communication is sound and irreprovable, unadulterated and pure. These preserve the faith of one God, who made all things; increase our love towards his divine Son, and expound, without danger, the Scriptures to us; not blaspheming the name of God, nor dishonoring the Patriarchs, nor contemning the Prophets." (*Adversus Hæc.*, L. iv. c. 45, p. 345.) "To him that believeth that there is one God, and holds to the head, which is Christ, to this man all things will be plain, if he read diligently the Scriptures, with the aid of those who are the

priests in the Church, and in whose hands, as we have shewn, rests the doctrine of the Apostles.”—(*Ibid.* c. 52, p. 355.)

The Infallibility of the Church of God, Rev. Sir, in expounding the Scriptures, and delivering the Doctrines of Christ, is the only question which our adversaries have any right to attack ; *for till* this point be carried, all others must remain invulnerable. But it wears “ a panoply against which every arrow falls blunted to the ground.” There is no proposition more true than this :—that if a Catholic be once separated from that great sheet-anchor, the indefectibility of the Church of Christ, he is drifted as a mere wreck upon the waters, and, in point of religious belief, becomes as mutable as the waves, and as uncertain as the winds. “ Where such are the pretensions advanced,” viz. to Infallibility, says the then Bishop of London, in his Charge of 1826, (p. 17,) “ the truth or the falsehood of particular articles of faith, becomes a secondary question. If Christ has appointed the Church of Rome the exclusive possessor of his promises, the sole depository of his authority, the infallible Judge in Controversies regarding the Faith, it is useless to debate on other matter. If this point be decided in her favour, our only resource is, to acknowledge our errors, to sue for reconciliation, and accept the system of doctrines which is proved to be true by her sanction.”—(p. 16.) Now, if this point be not decided in her favour, by the Bishop’s own rule, namely, the language of Fathers and of Bishops, and from the genuine records of ancient usage and practice, I pledge myself to desert her communion on the morrow. I refer my readers, on this important subject, to the immortal work of the Rt. Rev. Doctor Machale, Catholic Archbishop of Tuam. It is called, “ The Evidences and Doctrines of the Catholic Church.” This work is worthy to be incased in cedar and gold : the Philosophy of Chris-

tianity has been delineated with a beauty and sublimity worthy of the subject: the most refined and classic elegance, united with the rich genius of the writer, has strewn the rugged paths of theological disquisition with the choicest flowers, and bestowed fresh life and fertility on the trodden exhausted field of controversy.

N.B. The Pope's infallibility is no article of Catholic faith, nor proposed by the Church as a condition of Communion. She teaches, indeed, that the Church established upon earth by Christ is infallible in all necessary truths. But this is no error. On the contrary, it is a fundamental truth grounded on the most express and positive promises of Christ—that the gates of hell (the power of darkness and of error) shall never prevail against his Church,—(Matt. xvi. 16,) which undoubtedly they would, if she were corrupted in her faith.

2. That the Spirit of Truth shall lead her pastors into all truth—(John xvi. 13); and that for ever—(John xiv. 16; Matt. xxviii. 20,) which, therefore, cannot be understood of the Apostles only, because they were not to remain here for ever.

ON THE EUCHARIST.

(St. John, vi., 11.—St. Matt., xxvi., 26, 28.—1 Cor., x., 16.)

It cannot be expected in a small work like this, that I could attempt to enter at large into the great mystery of the Eucharist; but those persons who may seek information on this most important of all subjects, I would advise them to peruse that admirable work of the Rev. J. A. Mason, Catholic pastor of Stourbridge, (and once a celebrated Methodist preacher.) It is called "The Safety Lamp," the "True Christian Faith in the Holy Eucharist," and to be had at Andrews', bookseller, No. 3, Duke Street, Little Britain.

If Transubstantiation, Rev. Sir, were a modern doctrine, a doctrine of human invention, why cannot those Protestant divines, who assert it to be so, prove both the manner and the period of so extraordinary an innovation in the faith of Christianity? If, in our own times, a minister of the Church of England were to ascend the pulpit, hold up to the people the consecrated elements, and exclaim, "This is the Body and Blood of Christ," what astonishment would not fill the minds of his audience?—what an outcry would there not be raised through the country? And is it to be believed, that, if a similar occurrence, under similar circumstances, had taken place during the first ages of the Church, the effect would not have been the same? Would it have been so completely overlooked both by history and tradition?

That such an assertion, under such circumstances, should have met with success, is a *monstrous supposition*, because, independent of its contradiction to our senses, it is a doctrine which has nothing but *revelation to recommend it*; for unlike every other false tenet, it neither flatters our passions, nor our pride; that under such circumstances, it should have been eagerly embraced, and universally adopted, would have required no less than the interposition of a miracle. But it did not originate in such circumstances; it rested *not* upon the *authority of man*; it was a doctrine not confined to a particular *period*, or a *particular country*; it was *co-eval* and *co-extensive* with *Christianity itself*. Of this abundant evidence has descended to us, and whoever will take the trouble of investigating the subject, will find no difficulty in the discovery. (Let no one be deterred from this examination, under the *idea*, that he has neither the capacity nor the leisure to explore the voluminous writings of the early Fathers of the Church. He will find every *passage* of moment, which bears upon this, or any other Catholic tenet, selected, translated, and arranged to his hands, in an *admirable* and most *useful* compilation of Scriptural and Historical testimony, in a single volume, entitled: “The Faith of Catholics confirmed by *Scripture*, and *attested* by the *Fathers* of the five first centuries of the Church; by the Rev. Joseph Berington and the Rev. J. Kirk;” to be had at Booker’s, 61, New Bond Street. Should any doubt arise as to the authenticity of any extract, or the fidelity of its translation, the reference at the end of every passage will afford a ready clue to the original.)

We are well acquainted, Rev. Sir, with the heresies of Montanus and Tatian in the 2nd, of Tertullian and Origen in the 3rd, and of Arius in the 4th century, and so on; and shall it be said, that the tenets of the Catholics alone are without evidence and proof? and while the errors of every

petty *Sect*, and even sometimes of individual writers, were carefully detailed in history and transmitted to posterity, that the faith and practice of the Universal Church alone, were left unnoticed and unattested? Let any one peruse the passages in St. Ignatius, St. Justin, St. Iræneus, in proof of the doctrine of Transubstantiation, during the first, second, and subsequent centuries of the Christian æra, and then determine whether it be the doctrine of primitive Christianity, or the comparatively modern innovation of the dark ages. I must also remark, that Transubstantiation is equally the doctrine of the Greek Church, and of all the Eastern Churches that have separated from the communion of the See of Rome; and as this separation took place, in some instances, as early as the fifth century, even they can bear testimony to it for *fourteen hundred years*. The Lutherans also believe in the Real presence. "I clearly saw," says Luther, "how much I should thereby (by disproving the doctrine of the Real presence) injure Popery; but I found myself caught, without any hope of escaping, for the text of the Gospel was too plain for this purpose," —(*Epis. ad Argentin.*, tom iv, fol. 502, ed. Witten.) In another place he says, "That no one among the Fathers, numerous as they are, should have spoken of the Eucharist as those men do (the opposers of the real presence) is truly astonishing; *not one of them speaks thus: There is only Bread and Wine; or, the body and blood of Christ are not present.* And when we reflect how often the subject is treated by them, it ceases to be credible. *It is not even possible that not so much as once such words as these should not have dropped from some of them.* Surely it was of moment that men should not be drawn into error, still they all speak with a precision which evinces *that* they entertained *no doubt* of the presence of the Body and Blood of Christ. Had not this been their conviction, can it be imagined that,

among so many, the negative opinion should not have *been uttered on a single occasion*? On other points this was not the case. But our Sacramentarians, on the other hand, can proclaim *only the negative* or contrary *opinion*. These men then, to say all in one word, have drawn their notions neither from the Scriptures nor the Fathers.”—*Defensio Verborum Cænæ*, t. vii. p. 391, ed. Witt. 1557.

Again, Luther says, “This I cannot deny, that had any one five years ago, been able to persuade me, that in the Sacrament, were only bread and wine, he would have laid me under great obligations to him;....for I was clearly sensible, that nothing would give so much pain to the Roman bishop.”—(*Ibid.* p. 502.) I some time ago put the following question to Dr. Burgess, bishop of Salisbury:—*Q.* “At what time did the change take place respecting the Eucharist, to that professed by all Christians three hundred years ago?”—*A.*, his Lordship said, “It was introduced *gradually during the dark ages*.” My reply was, “In the *first place gradually, that is impossible*. The question is, my Lord Bishop, whether the body and blood of *Christ is really or figuratively present*? The people must have known in which sense they believed it to be present, and would have *resisted innovation*. Do you think it would be easy at this day to make the people of England believe in the Real Presence!—No, because they have already rejected it.”—“His Lordship was obliged to admit the difference.” But at any time it must have been impossible to change the faith of the people without their perceiving it; and the controversy which the attempt must have excited, would have come down to us, in works written on both sides of the question; the memory of the Arian heresy is not lost; his Lordship was struck by the argument and the *parallel*. I pressed him,—*Q.* “What does your Lordship call the dark ages?” “The tenth century is called by Cave, a

learned English divine." (*Sæculum Tenebrorum.*) Here this conversation finished.

Berenger of Angers was the first person (in the eleventh century) who ever taught the figurative sense, *and he found the whole world in the belief of the Real Presence.* I now therefore, call on you, Rev. Sir, to inform the Catholics of England, at what time, did the change take place respecting the Eucharist, to that professed by all Christians three hundred years ago? But believe me, like every other Tenet of the Catholic Church,—*She can trace the belief in Transubstantiation up to the very æra of the Apostles, by an unbroken series of authentic history, by the luminous evidence of those unexceptionable attestators of the truth, The Holy Fathers of the Catholic Church.*

It is a most singular fact, that Transubstantiation should have been the characteristic both of the first and of the last miracle which our Saviour performed in the course of his sacred ministry. The conversion of water into wine at the marriage feast of Cana, and the conversion of bread into his body, and of wine into his blood, at the last Supper. It would appear, that our Saviour intended to convey some idea of the manner in which his flesh was to be given for the spiritual food of mankind, since he adds, "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life." That is, my mere flesh, without my *Spirit* and *divinity*, would be of *no avail*; or without the *Spirit of God*, the carnal man is incapable of comprehending or benefiting from the *truths of Christianity*. "No man can come to me, unless it be given to him by my Father." In judging of spiritual things, you must be governed by the spirit, not by the gross ideas of sensual man. It is not after the manner of common meat that you are to eat of the flesh of the Son of Man, but THOUGH IN A REAL AND SUBSTANTIAL, YET IN A HEAVENLY

AND SPIRITUAL FORM. "The words which I have spoken to you are spirit and life;" they will animate you with the spirit of God, if you will but believe in them; they will conduct you to eternal life, if you will but follow them as your guide. Such appears to have been the meaning of a passage which is frequently brought forward by Protestants, in a vain endeavour, to controvert the previous declaration of our blessed Saviour. Nothing however can be more certain, from the whole context, that *they nowise militate against the positive promise* of Christ, to give his real and substantial, though spritualized body, for the food of mankind. Had the Jews been less obdurate in their unbelief, they would, in all probability, have understood the precise meaning of our Saviour, who would then have condescended to enter into more explicit details. It is quite evident, however, that the passage will admit of these interpretations; and it would be blasphemy to assert, that the God of Truth had contradicted, in the latter part of his discourse, what he had so positively and so strongly insisted upon in its commencement. Knowing that the eyes of his disciples were not yet opened to understand the Scriptures, and that it was not the intention of our Saviour to explain himself more fully upon this occasion. The whole difficulty is relieved.

An Almighty God has said it, and man, vain man, has presumed to question it: O man! who art thou, that replest against God? (Rom. ix. 29.)

A flimsy quibble is frequently resorted to for the purpose of destroying the force of these expressions, namely, that all that was required of us by these injunctions of Christ, was a mere commemoration of the Last Supper.

"Do this in commemoration of me." But it is at once overturned by the simple question: What was the important THIS that was to be done? Were the disciples to do what our Saviour had just done, or something else that was

left to their own fancy? On one occasion Luther says: "The Devil seems to have mocked mankind in proposing to them a heresy so ridiculous, and contrary to Scripture, as is that of the Zuinglians, namely, the denial of the Real Presence."—(*Op. Luth. Defens Verb. Con.*) In another place he acknowledges, that he had tried to persuade himself of there being no real presence of Christ in the Sacrament, to irritate and offend the Pope; but that the *words of Scripture were too plainly in favour of it.* (See *Letters to a Preb.* p. 154.)

St. Paul says, that the unworthy communicant "is guilty of the body and blood of the Lord." The doctrine of the Establishment renders the profanation of the Sacrament an impossibility. I presume—and after all it is only a presumption, though I doubt whether any Protestant will contradict me—that the Church of England denies the real presence in toto; and this being the case, what is there in the Sacrament to profane? Where is the body and blood of the Lord of which he is to be guilty? But, supposing, according to the words of the 28th Article, an act of faith really gives the body and blood of Christ to the communicant, who but a madman will make that act of faith, when he receives the Sacrament unworthily and unprepared? How can he be guilty of the body and blood of the Lord, when, making *no* act of faith, he receives nothing but *bread and wine*? In one case, there is a certainty that the Sacrament cannot; in the other, there is a moral impossibility that it can be profaned by an unworthy communicant, who is a member of the Established Church; hence the denunciation of St. Paul becomes void and unmeaning.

If, Rev. Sir, the Eucharist be but a type and figure, how much inferior in dignity and sublimity are the Christian to the Jewish types and figures? and with how much greater a degree of grandeur and solemnity is that ancient religion

invested? If, on the contrary, the Catholic doctrine be true, the Christian religion transcends that of the Jews, as far as the reality transcends the type and figure. They eat the paschal Lamb—we the divine victim whom it prefigured. They eat the manna which descended from the clouds as a prophetic emblem of that true bread “which cometh down from heaven, and giveth life to the world”—we eat him, who, in a manner the most solemn, declared himself to be the “living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world.” Destroy the truth of this doctrine, sublime as it is in its character, and tremendous in its mysteriousness, and you degrade the “tremendous mystery” into a bit of bread and a cup of wine,—you make the spiritual food of Christians less miraculous than the corporeal food of the Israelites,—for the manna did descend from heaven, while our sacramental bread riseth from the earth. Compare, too, the consonancy, the harmony of the language which he used on this solemn occasion, with that which he used in his discourse at Capernaum. “Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. My flesh is meat indeed; my blood is drink indeed.”—(John vi.) On the night before his passion, Take eat, this is my body; drink, this is my blood. On the former occasion, The bread that I will give you is my flesh.—(John vi.) On the latter, Jesus took bread, and said, This is my body.—(Matt. xxvi.) The solemnity of the occasion, the fact of his never speaking in private to his disciples in the language of parable and figure, (Mark vi.) the consonancy and harmony of his language, its plainness and simplicity, the omnipotence of his power, and the universal acceptance (as I shall shortly prove) in every age of the Church of his words in their literal sense, all conspire to render to every

unprejudiced mind the conclusion irresistible, that in the holy Eucharist (I adopt the language of St. Paul,) "The chalice of benediction which we bless, is the communion of the blood of Christ; and the bread which we break, is the partaking of the body of the Lord."—(1 Cor. x. 16.)

My readers will see (if they will only examine), how beautifully the Catholic doctrine harmonizes and accords with the divine language of the sacred Scriptures. Our doctrine agrees with the word of God. We have also in favour of the truth of our faith the consent of all Christian antiquity. The most ancient Christian writers speak of the blessed Eucharist precisely in the same language which all the Catholics, spread over all the four quarters of the globe, make use of at the present day. Nothing but the superintendances of divine Providence could have produced so wonderful a harmony and accordance, which forms, next to the testimony of the Scripture, the most striking evidence of the truth of the Catholic Creed. Let us then go back to the Apostolic age. St. Ignatius, who had been the disciple of St. John, who was bishop of Antioch, and who suffered martyrdom in the year 107, thus writes:—

"These Gnostic heretics abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the Flesh of our Saviour Jesus Christ, who suffered for our sins, and whom the Father by his goodness resuscitated."—*Ep. ad Smyrn.*

"I take no delight in food that perishes, nor in the pleasures of this life. What I desire is the Bread of life, which is the flesh of Jesus Christ."—*Ep. ad Rom.*

St. Justin, the great Christian apologist and martyr, who suffered at Rome in the year 166, thus writes:—

"This food we call the Eucharist;—nor do we take these gifts as common bread and common drink; but as Jesus Christ our Saviour, made man by the word of God, took flesh and

blood for our salvation; in the same manner we have been taught that, the food which has been blessed by the prayer of the words which he spoke, and by which our blood and flesh in the change are nourished, is the flesh and blood of that Jesus incarnate.”—*Apol.* i.

Tertullian, who died in 216, thus wrote :—

“ Our flesh is fed with the body and blood of Christ.”—*De Resurr. Carn.*, c. viii.

St. Cyril of Jerusalem, who died in the year 385, in his Catechism thus speaks :—

“ The bread and wine, which before the invocation of the adorable Trinity were nothing but bread and wine, become, after this invocation, the body and blood of Christ.”—*Cat. Mystag.* 1, n. 4, p. 281.

“ As Christ, speaking of the bread, declared and said: *This is my Body*; who shall dare to doubt it? And as speaking of the wine, he positively assured us and said: *This is my Blood*; who shall doubt and say: *that it is not his Blood*? He once changed water into wine in Cana of Galilee, and shall we think it less worthy of credit that he changed wine into blood?”—*Cat.*, iv., n. 1, p. 292.

“ Wherefore, I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ, according to his own words. Judge not the thing by your taste; but by faith assure yourself, without the least doubt, that you are honored with the body and blood of Christ. This knowing, and of this being assured, that what appears to you bread, is not bread, but the body of Christ, although the taste judges it to be bread; and that the wine which you see, and which has the taste of wine, is not wine, but the blood of Christ.”—*Cat.*, n. 2, 3, pp. 293, 294.

How emphatic are the words of St. Cyril! Christ, the Son of the living God, having the words of eternal life, said, “This

is my body, who shall say that it is not his body!"—"This is my blood, who shall say that it is not his blood!" What a rebuke to the impious and presumptuous objectors of the present day, who, in opposition to the express words of Christ, declare that the Eucharistic bread is not his body, and the Eucharistic wine is not his blood. But, what can exceed the force of the following splendid attestation which the great St. Ambrose, bishop of Milan, who died in 397, in his writings bears to the truth of the Catholic doctrine. The argumentation is as powerful as the eloquence is splendid and triumphant.

"Consider now which is more excellent, the bread of angels, or the flesh of Christ, which indeed is the body of life. The manna was from heaven; this is above heaven. The former belonged to heaven; the latter belongs to the Lord of the heavens. The former was liable to corrupt if it was kept till the second day; the latter is exempt from all corruption: and whoever shall taste it with piety, shall himself be incapable of undergoing corruption.

"For them (the Jews,) water flowed from the rock, for you blood flows from Christ. The water satisfied them for a time; blood refreshes (diluit) you for ever. The Jew drinks and still thirsts; you, when you drink, shall no longer be able to thirst. *That was in Shadow; This is in Truth.* If that which astonished you is but a shadow, how great must that be, the very shadow of which excites your wonder? That what happened to the fathers was a figure, hear from the Apostle: They drank, he says, from the rock which followed them, but the rock was Christ. But in most of them God was not well pleased; for they were overthrown in the desert. Now these things were done in a figure of us. (2 Cor. x. 4.) You have known more excellent things. For light is more excellent than the shadow, *truth than the figure*, and the body of our Creator (Authoris)

is more excellent than the manna from heaven. Perhaps you may say, I see something different, how is it that you tell me I receive the body of Christ? This remains for us to prove. How great examples do we produce to shew that this is not what nature has formed, but what the blessing has consecrated; *and that the power of the blessing is greater than that of nature, since by it, nature itself is changed.* Moses held in his hand a rod; he cast it down and it became a serpent. Again, he seized the tail of the serpent, and it is changed into the nature of a rod. *You see then that nature was here twice changed* by the grace of the Prophet, first in the rod, and then in the serpent. The rivers of Egypt flowed in streams of pure water, when on a sudden blood began to spring from the fountains, and the streams no longer afforded drink. Again, at the prayers of the Prophet, the blood disappeared, and the waters flowed in their ancient channels. The Hebrew people were enclosed on one side by a camp of the Egyptians, on the other side by the sea: Moses lifted up his rod, the waters divided, and assuming the appearance of solid walls, afforded a dry passage. The waters of the Jordan, contrary to the course of nature, turned and flowed back to the fountains from which they had sprung. Is it not evident that the nature of both the sea and of the river was changed? The people thirsted, Moses touched the rock, and water flowed from it. *Did not grace overcome nature*, in causing the rock to pour forth water, which by nature it did not contain? The waters of Mara were most bitter, so that they could not be drunk by the people, who were parched with thirst. Moses threw wood into the water, which on a sudden, under the influence of grace, laid aside its bitterness. In the time of the prophet Eliseus, one of the sons of the prophets lost the head of his axe, which fell into the water and sunk to the bottom. He applied to Eliseus, who threw a piece of wood into the water,

and the iron swam. This also we know was contrary to nature; for the weight of iron is greater than that of water. *We see, therefore, that grace is more powerful than nature.*

“ But, if the blessing of man was so powerful that it even changed nature, *what shall we say of the divine consecration in which the very words of the Lord our Saviour work? For this sacrament which you receive is consecrated by the words of Christ.* If the word of Elias was so powerful as to draw down fire from heaven, shall not the word of Christ be sufficiently powerful to change the forms (species) of the elements? Of the works of the creation you have read, He spoke, and they were made; he commanded, and they were created.—(Psl. cxlviii.) The word then of Christ, which could, out of nothing, create the things that did not exist, *is it not able to change the things that do exist into that which they were not before? For to endow things at first with being and nature, is not less than to change their natures.*

“ But why do we use arguments? Let us have recourse to examples drawn from this body itself; (Suis utamur exemplis) and from the example of the incarnation let us prove the truth of this mystery. Was the course of nature preserved when Jesus our Lord was born of Mary? According to the order of nature, the union of the sexes produce generation. It was evidently then contrary to nature that a virgin gave birth; *and this body which we consecrate is that which was born of a virgin.* Why do you here look for the order of nature in the body of Christ, when contrary to the order of nature the Lord Jesus himself was born of a virgin? It was the true flesh of Christ which was crucified, and which was buried, *therefore truly it is the sacrament of his flesh.* The Lord Jesus himself proclaims, This is my body. Before the blessing of the heavenly words, bread (species) is named; after the consecration, his body is signified. He himself calls it his blood. Before the consecration it is called some-

thing else; after the consecration it is called blood. And you answer, Amen, that is, *it is true*. *What the mouth speaks let the inward mind confess: and let the affections of the soul correspond with the expression of the lips.*—*Lib. de iis. qui Mysteriorum initiantur.*

In another work (*Lib. 4, de Sacramentis*) he thus speaks: “You, perhaps, may say, my bread is common bread. But, this bread is bread before the words of the Sacrament; when the consecration comes, of bread it is made the body of Christ. Let us establish this. How can that which is bread be the body of Christ? By the consecration. Of what words does the consecration consist, and whose words are they? They are the words of the Lord Jesus. In the other things which are said, praise is given to God. Prayers are offered up for the people, for kings, and for others. But when the priest has arrived at that part of the service when the venerable sacrament is to be consecrated, he no longer uses his own words, but the words of Christ: therefore the word of Christ consecrates this sacrament. What word of Christ? That by which all things were made. The Lord commanded, and the heavens were made; He commanded, and the earth was made; He commanded, and the seas were made: at the command of the Lord every creature was generated. You see how full of energy (*operatorius*) the word of Christ is. If then there be such power in the word of the Lord Jesus, that those things began to exist which before did not exist, how much more able will it be *to change those things which do exist into something else*. The heavens did not exist, the earth did not exist. But hear: He spoke, and they were made; He commanded, and they were created. Wherefore I answer you: It was not the body of Christ before the consecration, but after the consecration I tell you that it is now the body of Christ. He has spoken, and it has been made; He has commanded, and it has been *created*.”

Listen now to the great St. Chrysostom, bishop of Constantinople. He died in 407. He derived the name of Chrysostom, which signifies golden mouthed, from the splendour and beauty of his eloquence, which never soars to so high a pitch of grandeur and sublimity as when he discourses of this sacrament.

“Elias,” he exclaims, “left his garment to his disciple; but the Son of God left us his own flesh. The prophet indeed threw off his covering; but Christ ascending, took with him his body, and left it also for us. Let us not therefore repine nor fear any difficulties; for he who refused not to shed his blood for all, and communicated to us his body and blood, what will he not do for our salvation?”—*Hom. ii. ad Pop. Antioch.*

“Let us then touch the hem of his garment; rather let us, if we be so disposed, possess him entire. For his body now lies before us, not to be touched only, but to be eaten, and to satiate us. And if they who touched his garment drew so much virtue from it, how much more shall we draw who possess him whole? Believe, therefore, that the supper at which he sat is now celebrated, for there is no difference between the two. This is not performed by a man, and that by Christ: both are performed by Christ. When, therefore, thou seest the priest presenting the body to thee, think not that it is his hand, but the hand of Christ that is stretched towards thee.”—*Hom. ii. cxiv. in Matt.*

In the following extract, does not this eloquent preacher seem to be addressing the incredulous Christians of the present day, who prefer the testimony of sense to the evidence of revelation?

“Let us believe God in every thing; and not gainsay Him, although what is said may seem contrary to our reason and our sight. *Let his word overpower both.* Thus let us do in mysteries, not looking on the things that lie before us,

but *holding fast his words*; for his word cannot deceive, but our sense is very easily deceived. That never failed: this often. Since then his word says, *This is my body*; let us assent and believe, and view it with the eyes of our understanding. Christ left to us nothing sensible; but things intellectual under sensible forms. Thus the blessing of baptism is given by water which is corporeal; but what is done by it, namely, the regeneration and renovation, is intellectual or incorporeal. If you were only incorporeal, he would have bequeathed to you gifts purely incorporeal; but as your soul is united to a body, those gifts are to be comprehended under corporeal signs.”—*Hom. lxxxiii. in Matt. vii. p. 868.*

“How many now say, I wish I saw his form, his figure, his garments, his sandals? Behold you see him, you touch him, you feed on him. You wish to see his garments. He gives you himself, not only to see, but also to touch, to eat, and to receive inwardly. Consider how indignant you are against the traitor, and against those who crucified him. See then that you be not guilty of the body and blood of Christ. They put to death his most sacred body: you receive it with a polluted soul after so many favours conferred upon you. For he was not content to be made man, to be buffeted, and put to death; but he mingles himself with us, and not by faith only, but in very deed he makes us his body. Who then ought to be more pure than him that partakes of this sacrifice? The hand which divides this flesh ought to be purer than the sunbeam, and the mouth which is filled with the spiritual fire, and the tongue that is reddened with the terrible blood. Consider what kind of honor you receive, what kind of a table you enjoy. For that which the angels tremble when they behold, and cannot look at without fear, on account of the splendour which beams from it—with this we are nourished, with this we are mixed up, and we become one body with Christ, and one flesh. Who will relate

the powers of the Lord, and make all his promises to be heard? (*Ps.* lxiii.) What shepherd feeds his sheep with his own members? Shepherd, do I say? There are many mothers who deliver their infants to other nurses. But He would not do this; but He feeds us with his own body, and joins us to himself."—*Hom.* lxxxiii. in *Matt.*

Yes! purer indeed than the sunbeam ought to be the tongue that is reddened with the terrible blood, for it is the blood of the purest and holiest victim that ever was sacrificed. But what purity is required to eat mere bread and drink mere wine? What is there awful, what tremendous, in such a shadow of a sacrament? Do the angels tremble when they behold mere bread and wine? Could this great saint have burst into the following exclamation, if, with the eye of faith, he had not penetrated the veil which conceals the tremendous mysteries from the eye of sense, and "discerned," as the apostle says, "the body of the Lord?"

"What sayest thou, O blessed Paul? Willing to impress awe on the hearer, and making mention of the tremendous mysteries, thou callest them the cup of benediction (1 *Cor.* x. 16), that terrible and tremendous cup. That which is in the cup, is that which flowed from his side, and we partake of it: it is not of the altar, but of Christ himself that we partake. Let us therefore approach to him with all reverence and purity; and when thou beholdest the body before thee, say to thyself: By this body I am no longer earth and ashes. This is that very body that bled, which was pierced by the lance."—*Hom.* xxiv. in *Ep. ad Cor.*

"Wonderful! the table is spread with mysteries. The Lamb of God is slain for thee, and the spiritual blood flows from the sacred table. The spiritual fire comes down from heaven; the blood in the chalice is drawn from the spotless side for thy purification. Thinkest thou, that thou seest bread? That thou seest wine? That these things pass off

as other foods do? *Far be it from thee to think so.* But, as wax brought near to the fire loses its former substance, which no longer remains, so do thou thus conclude, that the mysteries (the bread and wine) are consumed by the substance of the body. Wherefore, approaching to them, think not that you receive the divine body from a man, but fire from the hand of the seraphim.”—*Hom. de Pœnit. seu de Euchar.*

“But are there many Christs, as the offering is made in many places? By no means. It is the same Christ every where; here entire and there entire; one body. As then, though offered in many places, there is one body and not many bodies; so there is one sacrifice.”—*Hom. xvii. in cap. x. Ep. ad Heb.*

The evidence however which is to be derived from the language of the ancient liturgies, is still stronger even than the testimonies which I have adduced from the fathers. For these liturgies are the testimony borne by the great Churches that used them to the truth and perpetuity of the Catholic Faith. I shall quote only two, that of St. James, and the liturgy of Constantinople, or the liturgy of St. Chrysostom. The first is supposed to have been performed and used by the apostles in the Church of Jerusalem, of which the apostle St. James, from whom it derives its name, was the first bishop. It is the most ancient of all the liturgies, and has been commonly used in Syria. The second is the liturgy used by the Greek Church. I could quote many more, were I not afraid of overloading these pages. I wish not however to be believed on my own assertion, with respect to the wonderful consent and agreement both of the Eastern and Western Churches in their liturgies. I shall therefore quote the authority of the Protestant Grotius, who says: “I find in all the liturgies,

Greek, Latin, Arabic, Syriac, and others, prayers to God that he would consecrate, by the Holy Spirit, the gifts offered, and make them his body and blood. I was right therefore in saying that a custom so ancient and universal, that it must be considered to have come down from the primitive times, ought not to have been changed.”—*Votum pro pace*.

From the Liturgy of St. James I quote the following prayer :—

“ *Priest*,—Have mercy on us, God the Father Almighty, and send thy Holy Spirit, the Lord and Giver of life, equal in dominion to thee and to thy Son, consubstantial and co-eternal.....who descended in the likeness of a dove on our Lord Jesus Christ, in the river Jordan; who descended on the Apostles in the likeness of tongues of fire.....that coming he may make this bread the life-giving body, the saving body, the heavenly body, the body giving health to souls and bodies, the body of our Lord God and Saviour Jesus Christ, for the remission of sins and eternal life to those who receive it.

“ *People*.—Amen.

“ *Priest*.—And may make what is mixed in this chalice the blood of the New Testament, the saving blood, the life-giving blood, the heavenly blood, the blood giving health to souls and bodies, the blood of our Lord God and Saviour Jesus Christ, for the remission of sins and eternal life to those who receive it.

“ *People*.—Amen.”—*Renaud*. tom. ii. 33.

From the Liturgy of Constantinople :—

“ The Priest again bowing, prays secretly :—Even we offer to thee this rational and unbloody worship, and we beseech. . . .Send down thy Holy Spirit upon us, and upon these offerings.

“ The Deacon goes to the Priest, and both adore thrice before the holy table, and they pray secretly :—O God ! be propitious to me a sinner.

“ The Deacon bending his head, shews the holy bread on the stole, and says secretly :—Bless, Oh ! Lord, the holy bread.

“ And the Priest standing erect signs the holy mysteries thrice with a cross, and says secretly :—*Make indeed this Bread the precious Body of thy Christ.*

“ *The Deacon.*—Amen.

“ And again the Deacon, shewing both the holy mysteries on the stole, says :—Bless, Oh ! Lord.

“ The Priest blessing both the holy mysteries with his hands, says :—*Changing by thy Holy Spirit.*

“ *The Deacon.*—Amen, Amen, Amen.”—*Goar.* p. 77.

“ The Priest holding the holy bread presents it to the Deacon, and the Deacon kissing the hand presenting it, receives the holy bread, saying :—Give me, Oh ! Lord, the precious and holy body of our Lord God and Saviour Jesus Christ.

“ The Priest says :—I give to thee the precious, holy, and pure body of our Lord and God and Saviour Jesus Christ, for the remission of sins unto life everlasting.

“ In like manner the Priest receives the holy bread, and bowing down his head before the holy table, prays in this sort :—I believe, Oh ! Lord, and I confess that thou art the Christ, the Son of the living God.”—*Ibid.* p. 82.

“ Likewise the holy chalice : the Priest receives three draughts : at the first he says, In the name of the Father ; at the second, And of the Son ; at the third, And of the Holy Ghost.

“ Holding the chalice, he calls the Deacon, saying : Deacon approach. And the Deacon approaches and adores

once, saying :—Behold I come to the *Immortal King* ; and I believe, Oh ! Lord, and confess, &c.

“ And the Priest says :—Servant of God, Deacon *N.*, thou dost communicate of the precious and holy blood of our Lord and Saviour Jesus Christ, for the remission of thy sins and everlasting life.”—p. 83.

Did the ancient Christians shrink from the belief of this doctrine on account of this physical difficulty ? On the contrary, they made use of this very remark to prove the stupendous nature of the miracle, and the divinity of him who instituted the sacrament. “ Our Lord,” says St. James of Nisibis, “ gave his body with his own hands for food.” St. Augustin, commenting on the words of the thirty-third Psalm : “ et ferebatur in manibus suis,” boldly refers to the difficulty as a proof of the divinity and miraculous power of Christ.

“ And he was borne in his own hands ? How could this be done by man, brethren ? Who can comprehend ? For what man is carried in his own hands ? Man can be carried in the hands of others ; in his own hands no man is carried. How could this be understood of David, to the letter, we dont find ; but in the person of Christ we find it literally. (Quomodo intelligatur in ipso David, Secundum literam, non invenimus, in Christo autem invenimus.) For Christ was borne in his own hands, when commending his own proper body, he said : This is my body ; for he carried that body in his own hands.”

I will conclude these quotations with the sentiments of another eminent Father, which have been brought to light within the last few years. The passage is remarkable in itself, from the strong confirmation it gives our belief. It is, moreover, a proof how little we have to fear from the discovery of any new writings of the Fathers ; how much, on

the contrary, we should desire to possess them all, because there is no instance of their being recovered, in which they have not done us some good. St. Amphilochius, bishop of Iconium, was the bosom friend of St. Basil, St. Gregory Nazianzen, and St. Jerome, who speak of him as one of the most learned and holy men of their time. Of this father we possess only a few detached fragments, but the little we have is worthy of the fame which he enjoyed. These few remnants contained nothing on the Eucharist, and never even glanced at the subject. Four or five years ago were published, for the first time, the acts of a Council held at Constantinople, in 1166, on the text, "The Father is greater than I." The bishops there assembled, collected a great many passages from the fathers to illustrate these words; and among the rest, one from St. Amphilochius, of which we previously possessed a fragment. The remaining portion, thus recovered, contains a powerful testimony in favour of our doctrine. As it has not yet found its way into popular works, I beg to quote it at length. The writer is asserting the equality of the Father and Son. But, as our Saviour had said, that the Father is greater than he, while on another occasion, he tells us that they are one; St. Amphilochius endeavours to reconcile the two assertions by a series of antitheses, which show how, in some respects, the Father is equal, and in others superior. This is the entire passage: "The Father, therefore, is greater than he who goeth unto him, not greater than he who is always in him. And that I may speak compendiously, He (the Father) is greater, and yet equal: greater than he who asked, 'how many loaves have ye?'; equal to him who satisfied the whole multitude with five loaves: greater than he who asked, 'where have ye laid Lazarus?'; equal to him who raised Lazarus by his word: greater than he who said, 'who toucheth me?'; equal to him who dried up the inex-

haustible flux of the hæmorrhœissa: greater than he who slumbered in the vessel; equal to him who chid the sea: greater than he who was judged by Pilate; equal to him who freeth the world from judgment: greater than he who was buffeted, and was crucified with thieves; equal to him who justified the thief freecost: greater than he who was stripped of his raiment; equal to him who clothes the soul: greater than to whom vinegar was given to drink; equal to him who giveth us his own blood to drink: greater than he whose temple was dissolved; equal to him, who, after its dissolution, raised up his own temple: greater than the former, equal to the latter."—*Scriptorum Vet. Nova Collectio*. Rome, 1231, vol. iv. p. 9.

As the proof, then, that Christ and the Father are equal, this Saint alleges that Christ gave us his own blood to drink. Now, if he had believed him to present us nothing more than a symbol of his blood, would that be a proof of his divinity, or that the Father and he were equal? Is it of the same character as justifying the sinner freecost, as clothing the soul with grace, freeing the world from judgment, and forgiving the penitent thief, or raising himself to life? Can the mere institution of a symbol be ranked on an equality with these works of supreme power? And yet, St Amphilochius brings it among the last of his examples of miracles, as one of the strongest proofs of Christ's equality to the Father: and we must consequently understand it to have been in his estimation a miracle of the highest order. Nothing but a belief in the Real Presence can justify such an argument. Here we have a testimony recently discovered; see how completely it accords with the doctrine which Catholics maintain.

I will quote a splendid testimony of the Oriental Church. It is that of St. Isaac, priest of Antioch, in the fifth century, who writes in these glowing terms: "I saw the vessel

mingled, and, for wine, full of blood ; and the body, in lieu of bread, placed on the table. I saw the blood and shuddered : I saw the body, and was awed with fear. Faith whispered to me ; eat and be silent ; drink, child, and enquire not. She showed me the body slain, of which placing a portion on my lips, she said gently : Reflect what thou eatest. She held out to me a reed, directing me to write. I took the reed ; I wrote ; I pronounced : This is the body of my God. Taking then the cup, I drank. And what I had said of the body, that I now say of the cup : This is the blood of my Saviour.”—*Serm. de Fide. Bibl. Orient.*, tom. i. p. 220 : Romæ, 1719.

I will conclude my quotations with the opinions of the following learned Protestant Divines.

“ We agree as to the object ;” says Dr. Andrews, of Winchester : “ the whole difference respects the *modus* or manner of the presence. . . . We believe a real and a true presence no less than you do. The King too (James I) believes Christ not only really present, but truly adorable in the Eucharist ; and I myself do adore the very flesh of Christ in the mysteries.”—*Answer to Cardinal Bellarmine’s Apology*, c. i. p. 11, and c. viii. p. 194. Dr. Andrews died 1626.

Dr. Lawrence thus expresses himself :—“ As I like not those who say he is bodily there, so I like not those who say his body is not there ; because Christ says it is there ; St. Paul says it is there ; and our Church says it is there, really, truly, and essentially, and not only by way of representation or commemoration. For why would our Saviour bid us take what he would not have us receive ? We must believe it is there. We must know what is there. Our faith may see it—our senses cannot.”—*Lawrence’s Sermon*, pp. 17, 18.

Archbishop Laud says : “ The altar is the greatest place of God’s residence on earth : yea, greater than the pulpit ;

for there it is, Hoc est corpus meum: in the pulpit it is, at most, Hoc est verbum meum. And a greater reverence is due to the body than to the word of the Lord; and to the throne where he is usually present, than to the seat where his word is preached.”—*Speech in the Star Chamber*, p. 47. Laud was executed 1644.

“Concerning the point of the real presence,” says Dr. Montague, “there need be no difference, if men were disposed as they ought to peace; for the disagreement is only de modo Presentiæ; the thing being yielded to on either side: viz. that there is in the Eucharist a real presence.”—*Appeal to Cæsar*, p. 289. Dr. Montague died 1641.

Bishop Bramhall writes thus: “No genuine son of the Church (of England) did ever deny a true, a real presence. Christ said, This is my body; and what he said we steadfastly believe,” &c.—*Answer to M. de la Mitère*, p. 74. Archbishop Bramhall died 1663.

Bishop Cosin is not less explicit in favour of the Catholic doctrine. He says: “It is a monstrous error to deny that Christ is to be adored in the Eucharist,” &c.—*Hist. of Transubstantiation*, p. 139. Bishop Cosin died 1671.

Hooker thus expresses himself: “Sith we all agree that Christ, by the Sacrament, doth really and truly perform in us his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation or else by transubstantiation?”—*Eccles. Polity*, b. v. 67. Hooker died 1660.

“It is evident,” says Dr. Samuel Parker, “to all but ordinarily conversant in ecclesiastical history, that the ancient fathers did, from age to age, assert the true and real presence in very high and expressive terms. The Greeks called it *metaboli*, and the Latins, conversion, transmutation, transformation, transelementation, and at length, transubstantiation! by which expressions they meant neither more nor

less than the real presence of Christ in the Eucharist.”—*Parker’s Reasons*, p. 13. Parker died 1575.

“I have often wondered,” says the learned Scaliger, “that all the ancient fathers should have considered the Supper as a real oblation, and have believed, as they unquestionably did, the change of the bread into the body of Christ; for which reason, Protestants can never prove their doctrine from them.”—*Scaligerana*, p. 78.

The first communion service drawn up by Cranmer, Ridley, and other Protestant Bishops and Divines, and published in 1548, clearly expresses the real presence, declaring that “the whole body of Christ is received under each particle of the Sacrament.”—(*Burnet*, tom. ii, p. 1.) Now I will give you the testimony of another Protestant Divine on the Real Presence.

“God has given to priests a power over his *natural body*, which is *himself*. They are commissioned to dispose of *that* VERY *body*, given for the life of the world, and of *that* invaluable *blood* shed to redeem sinful man. They are the *makers* of *Christ’s* body; they do a work, which none but the *Holy Ghost* ever did.”—*Maïos’ Sermons on the Communion of Saints*, p. 6, 1621.

The Rev. Dr. Wiseman, in his “Lectures on Transubstantiation,” says: “In fact, my brethren, this seems so obvious, that several writers, and not of our religion, agree that on this point it is impossible to assail us; and observe, that this doctrine of transubstantiation does not, as is vulgarly supposed, contradict the senses. One of these I wish most particularly to mention, is the celebrated Leibnitz. He left behind him a work entitled, “A System of Theology,” written in the Latin tongue, which was deposited in a public library in Germany, and was not laid before the public until a very few years back; when the manuscript was procured by the late King of France, and published by M.

D'Emery, in the original, with a French translation. Leibnitz, in this work, examines the Catholic doctrine on every point, and compares it with the Protestant; and on this matter, in particular, enters into very subtile and metaphysical reasoning; and the conclusion to which he comes is, that in the Catholic doctrine there is not the smallest opening for assailing it on philosophical principles; and that these form no reasons for departing from the literal interpretation of the words.

“ Thus it would appear, that the ground on which it is maintained that we must depart from the literal sense, is untenable; untenable on philosophical grounds, as well as on principles of biblical interpretation. But besides this mere rejection of the motives whereon the literal sense is abandoned, we have ourselves strong and positive confirmation of it.”—*Lecture xvi. on Transub.* p. 211.

Having now proved the doctrine of Transubstantiation, from Scripture, from the writings of the sainted Fathers of the Church, from the testimonies of learned Protestant Divines, and having demonstrated from the liturgies, that the doctrine of the Church of Rome is in accordance with that of the Oriental Churches, I shall therefore close my argument on this most important subject, by asserting that there are no less than two hundred several interpretations of these words, *This is my body*; which interpretations, although they be not allowed of by your religion, yet, they all of them proceed from this very ground of your religion, taking the word of God, not as it sounds, not as expounded by the Church, but as every one in his private judgment does really think it ought to be expounded. See, Rev. Sir, the vast number of religions (all following and teaching different doctrines) sprung up by following this, your principle of private judgment.

ON PURGATORY.

1st. "AND whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—*Matt.* xii. 32.

Agreeably to these words of our Redeemer, it cannot be a matter of doubt that there are some sins which are not fully pardoned in this world, but which will be pardoned in the world to come, as the holy Fathers of the primitive Church have remarked.

St. Augustin, commenting on this passage, says: "The prayers of the Church and of some good persons are heard in favor of those Christians who departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So also, at the resurrection of the dead, there will some be found to whom mercy will be imparted, having gone through those pains to which the spirits of the dead are liable. Otherwise it would not have been said of some with truth, that their sin shall not be forgiven, neither in this world, nor in the world to come (St. *Matt.* xii. 32), unless some sins were remitted in the next world."—(*De Civit. Dei*, xxi. c. 24.) Now there can be no sin in heaven, nor can sin be pardoned in hell. In opposition, therefore, to you, Rev. Sir, and to the opinions of Protestants, there must be a third place, a middle state of souls in the other world, in which sin can be forgiven, and

this place is neither heaven nor hell. This, therefore, is a Scriptural proof of the doctrine of Purgatory.

The ancient Fathers, whether Latin or Greek, in their writings bear most ample testimony to this point of Catholic doctrine.

St. Cyril, of Jerusalem, says: "Then (in the service of the Church) we pray for the holy Fathers and the Bishops that are dead, and, in short, for all those who are departed this life in our communion, believing that their souls receive very great relief by the prayers that are offered for them, while this holy and tremendous victim lies upon the altar. This we will shew you by an example; for I know there are many who say, 'what good can it do to a soul which is departed out of this life, whether with sins or without them, to be remembered in this sacrifice?' But tell me, I pray you, if a king send into banishment any persons who have offended him, and their friends should present him with a crown of great price, to appease his anger, might not the king on that account shew some favor to the guilty persons? So do we address our prayers to God for those that are dead, though they were sinners; not by presenting to him a crown, but by offering up to him Christ, who was sacrificed for our sins; thus he, who is so merciful and good, may become gracious to them as well as to us."—*Catech. Mystag.* v. n. 6, 7, pp. 297, 298.

2nd. "According to the grace which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall disclose it, because it shall be revealed by fire; and the fire shall try every man's work of what sort

it is. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire."—1 *Cor.* iii. 10—15.

Whether we understand by the words wood, hay, stubble, of which the apostle speaks, those venial sins, those minor imperfections to which all good Christians are subject, certain it is, that these terms, wood, hay, stubble, imply some sort of sins or some deficiencies which are not punished with eternal damnation; since the Apostle assures us, that those who are guilty of them shall be saved. They will, however, be punished in the other world, as the Apostle declares that they shall pass by the fire. Origen, alluding to this text of the Apostle in several passages of his *Homilies*, affirms, "He that is saved, is saved by fire; so that if he has in him any thing of the nature of lead that the fire may purge and reduce, till the mass become pure gold. For the gold of that land which the Saints are to inhabit, is said to be pure, and as the furnace trieth gold, so doth temptation try the just. (*Eccl.* xxvii. 6.) We must then all come to this proof, for the Lord sits as a refiner, (*Malach.* iii. 3,) and he shall purify the sons of Levi. But when we arrive at that place, who shall bring many good works, and little that is evil, this evil the fire shall purify as it does lead, and the whole shall become pure gold."—(*Hom.* vi. in *Exod.* tom. ii.) St. Ambrose having in a preceding part of the chapter, spoken of the effect of penal fire on what the apostle calls silver and gold, and hay and stubble, in our actions, concludes thus: "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.—(2 *Cor.* v. 10.) Take care that you do not carry with you to the judgment of God wood nor stubble, which the fire may consume. Take care, lest, having one

or two things that may be approved, you, at the same time, have much that may give offence. If any man's works burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.—(1 Cor. iii. 15.) Whence it may be collected, that the same man is saved in part, and condemned in part; ‘*salvatur ex parte, et condemnatur ex parte.*’ Conscious, therefore, that there are many judgments, let us examine all our actions. In a man that is just, loss is suffered; grievous is the burning of some work: ‘*in viro justo grave operis alicujus incendium;*’ in the wicked man, wretched is the punishment.”—*Serm. xx. in Psalm cxviii.*

Theodoret represents the Emperor Theodosius the younger, kneeling before the tomb of St. Chrysostom, and praying for his parents, Arcadius and Eudoxia, “that God would pardon the sins which they had committed through their imprudence, for they had been long dead;” and whether we take this fire for a material fire, or whether we interpret it in a metaphorical sense for extreme anguish of soul, it is nevertheless certain that these souls will experience great torments in passing through this fire—that is, their works will be proved by fire, though their persons are to be finally saved, yet with much pain and difficulty. Thus we see that, agreeably to the doctrine of the apostle, Christians may die guilty of venial offences, which do not deserve eternal damnation, but which will, nevertheless, be punished in the other world by fire; either by a physical or metaphysical—a real or metaphorical fire, in whatever sense we understand it. And this is the real foundation of the Catholic doctrine on the subject of purgatory.

3rd. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison which sometimes were disobedient, whence once the long suffering

of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight, souls were saved by water.”—(1 Pet. iii. 18, 19, 20.) The holy father and martyr, Cyprian, who was bishop of Carthage in the sixth century, says: “It is one thing to be a petitioner for pardon, and another to arrive at glory; one to be cast into prison, and not to go out from thence till the last farthing be paid, and another to receive at once the reward of faith and virtue; one, in punishment of sin, to be purified by long suffering, and purged long by fire, and another to have expiated all sins by (previous) suffering; one, in fine, at the day of judgment, to wait the sentence of the Lord, another to receive an immediate crown from him.”—*Ep.* cv. p. 109.

It is apparent from these words of the sacred text, that, at the period of the death of our Redeemer, there were certain souls in a state of suffering (in carcere) in the other world, in punishment of minor offences, who, at the same time did not deserve eternal damnation. For it is decidedly clear, that our Saviour would not have gone to preach to those spirits, had they been deprived of all hopes of salvation. These souls were, therefore, not in heaven, where preaching would not have been necessary, much less in hell, where such an effort of charity would have been totally unavailing: they were, therefore, in a middle state, in which souls are under the pressure of suffering. And this is Purgatory, the existence of which is maintained by Catholics.

4th. “Who will render to every man according to his deeds.”—(Rom. ii. 6.) “And then he will reward every man according to his works.”—(Matt. xvi. 2.) “And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.”—(Rev. xxii. 12.)

The Scripture here declares, in terms so clear as to admit of no misconstruction, that God in the other world will render to every man according to the exact rules of dis-

tributive justice. We read, besides, that "every idle word that men shall speak, they shall give an account thereof in the day of judgment." (Matt. xii. 36.)

The Scripture, besides, informs us, that every sin, however venial, certainly defileth the soul; and that no one is free from sin: "There is no man that sinneth not." (1 Kings, al. 3 Kings, al. 1 Kings, viii. 46.) If then, there is no one that lives altogether uncontaminated with sin, doubtless many even of the more virtuous must depart life before they have sufficiently cancelled their offences by the application of the blood of the Lamb. Certainly, the righteous go directly to heaven, without passing through purgatory. But can it be said, that one person in a thousand has, at the moment of his death, cancelled by true penance all the sins committed by him in thought, in word, and in deed, from the first dawn of his reason to the termination of his existence? Now, one of these alternatives must be admitted—either you, Rev. Sir, (and all Protestants,) must maintain, with the ancient stoics, that all sins are equal, and consequently that whoever dies guilty of any fault unrepented of, is lost for ever; an extravagant doctrine, not to be reconciled with sobriety of reason—or else, you and they must agree that there are amongst men minor transgressions, slighter imperfections, which are denominated venial sins, that may be committed by the just soul without incurring the fatal penalty of eternal damnation. Now, if there are persons who die without having done penance for those venial sins which do not deserve an eternity of torments, they must, on their decease, be immediately translated to the delightful regions of paradise, without having undergone the just chastisement of their offences, either in this world or in the next; and, in that case, what would become of the truth of these words, "There shall in nowise enter into it any thing that defileth?"—(Rev. xxi. 27.) Instead of "any thing that

defileth," the Vulgate says more correctly, "any thing defiled."

But since we are taught by the Scriptures that "God will render to each one according to his works," it consequently follows, that these persons must be punished in the other world in proportion to their delinquencies, in order to be elevated afterwards to a crown of glory. All this is what Catholics understand by purgatory. Can it then be derogatory from the merits of Christ to say, that the just man who falls seven times a day (and he could not be a just man if these were mortal sins) must suffer for a time in purgatory? Did not our Saviour annex conditions to our obtaining salvation, such as baptism, without which the atonement of the cross cannot be applied to us? Does he any where say, that man will be justified by faith without baptism? Does he not, on the contrary, declare (Matt. xix. 17,) that, "if we will enter into life, we must keep the commandments?"

5th. "But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Macab. xii. 42, 43, 46. Vulgate.

Protestants, in order to relieve themselves from the conviction that they receive from these words, "making a gathering," in which the Catholic doctrine relative to the prayers for the dead is so fully and so clearly explained, have recourse to the expedient of rejecting this book of the Maccabees from the canons of the Scriptures. But to avoid whatever doubts may be entertained of their canonicity, it

is now my intention to examine the evidence of the holy and learned Fathers of the first five centuries, who acknowledged these books as parts of the canonical scriptures.

Origen, towards the beginning of the third century, quotes the books of Maccabees as a sure argument that the holy men who have quitted this life assist us by their prayers and their mediation with God. "For it is written," he says, "in the books of Maccabees, 'This is Jeremiah, the prophet of God, who prays much for the people.'"—2 Macab. xv. 14. *Lib.* iii. in Cant. Cantic. tom. 3.

In his second book of principles, the same Father quotes also these books as parts of Scripture, and proves his doctrine from them.

It is true that the Council of Laodicea (in Asia Minor,) held about the middle of the fourth century, having regulated many points of ecclesiastical discipline, and forbidden to read in churches any books which are not canonical, proceeds in its sixtieth and last canon, to enumerate these books. If we do not find included in this Council's Catalogue of the Old Testament the books of Maccabees, neither do we in its Catalogue of the New Testament the book of Revelation. (*Conc. Gen.* tom. i. p. 1507.)

But in the same century, a Council held at Carthage in 397, enacted, that the Canonical Scriptures alone should be read in the churches, the books of which it enumerates. In this catalogue are the five books of Solomon, Tobit, Judith, Esther, two books of Esdras, and two of Maccabees. In the New Testament is the book of Revelation. (*Conc. Gen.* tom. ii. p. 1177.)

St. Augustine, in his book *De Doctrina Christiana*, (a) lays down some rules whereby canonical books might be distinguished: "In this enquiry, the authority of the greater part of the Catholic Churches must be followed, and particularly of those that hold apostolical sees, and received

epistles from the Apostles. Among the books, those that are admitted by all Churches must be preferred before those that are rejected by some. Again, among these we should pay a greater regard to those that are acknowledged by a great number of Churches, and by the most considerable, than to those that are admitted only by a few Churches, and those of no great authority. And if some have been received by the greater number of Churches, and rejected by those that have greater authority, though this can hardly happen, they must hold the same rank." He then states the catalogue of the Canonical Scriptures, according to the catalogues of the above said Council.

The same holy Doctor, in his book *De Cura pro Mortuis*, c. i. quotes the books of Maccabees as canonical books: "The authority of the Universal Church," says he, "whose practice is incontrovertible, must suffice to acknowledge them as canonical." He quotes them again in his book *De Civit Dei*, lib. xviii. c. 36.

St. Jerom, who at the end of the fourth century translated the Old Testament from the Hebrew into Latin, and published various Commentaries on it, in some passages of his works quotes these books of Maccabees as Canonical Scripture.

Now, before pursuing my investigations further, I feel it my duty to remark, that the Church of England admits as a canonical book the Revelations, though, in the like manner as the books of Maccabees, it were included in the sacred catalogue only in the fourth century, by the authority of the Church. Can you, Rev. Sir, or any other Protestant, prove the Revelations a canonical book? You have received it from the same authority that confirmed to us the four gospels, viz: "The canons of the Holy Catholic and Apostolic Church."

In 494, Pope Gelasius, aided by a Council of seventy

Bishops at Rome, published a decree respecting canonical and uncanonical or apocryphal books. The canonical form the same catalogue as that which the Church admits at this day.

However, if, in spite of all these authorities, I should use the books of Maccabees merely as an historical record, it testifies that the practice of praying for the dead existed among the Jews: and Grotius—an authority without suspicion in the estimation of Protestants—has traced this practice to the time of the Babylonish captivity; that is, to the period when the Synagogue was the true Church, and taught the true worship of God. From the existence of the Synagogue, we find the same custom prevailing in the Church of Christ; a custom attested not only by all the Fathers, but by the collection of ancient Liturgies, or forms of public Church Service, used in those primitive ages. The substance of these ancient liturgies was derived from the Apostles, and communicated by them to the Churches, wherein they preached and established the religion of Jesus Christ. St. Chrysostom says:—"It was not in vain that the Apostles ordained, that in the celebration of the tremendous mysteries, mention should be made of the dead. They knew that great advantage would thence be derived to them. For all the people being present, and raising their hands to heaven, and the sacred victim lying there, shall not God be rendered propitious to them?"—(*Hom. iii. in tom. i. Ep. ad Philip.*) Some are called of St. James, of St. Mark, &c. These Liturgies contain the common form and order of public worship observed in those Churches, and consequently a public profession of the faith of all the Clergy and Laity attached to them in the ages in which those Liturgies were in use. The same doctrine which the Catholic Church professes to this very day, respecting purgatory, is to be found in them. Among the

Eastern Liturgies, those of the Greek Schismatical Church, and especially those of the Nestorian and Eutychian Churches are worthy of notice. All these three Churches have received no rite of religion, no doctrine, no tradition, from the Church of Rome ever since the time of their separation from her communion. The Nestorians separated about the year 431; the Eutychians about 451; and the Greek Schismatical Church about the year 890.

The faith of these Churches was not borrowed from the Church of Rome after the period of their separation: nor can any reasonable suspicion be entertained that their forms of public service were worded with any design of favoring the doctrines of the Roman Catholic Church. Yet these forms express the same faith and practice on the point now in question of praying for the dead, equally with many others which Catholics hold and practise to this very day.

We extract the following passages from the Liturgy of the Church of Jerusalem, called the Liturgy of St. James, the most antient of all, and in common use by the Syrian Churches:—

“*Priest.*—We offer to thee this tremendous and unbloody sacrifice, for the repose and good name of those who have already departed in the true faith.” And

“*Deacon.*—Again and again, we commemorate all the faithful departed. . . . We entreat Christ our God, who has taken their souls and spirits to himself, that through the innumerable acts of his mercy, he would render them worthy to receive the pardon of their offences, and the remission of their sins, and would bring us and them to his kingdom in heaven.

“*Priest.*—O Lord, God of Spirits, and of all flesh, be mindful of all whom we commemorate, who are gone out of this life in the orthodox faith; grant rest to their souls, bodies, and spirits; deliver them from the infinite damna-

tion to come, and make them worthy of that joy which is found in the bosom of Abraham, Isaac, and Jacob, where the light of thy countenance shines in splendour, where there are no sorrows, &c.”—*Renaudot, Collect. of Orient. Liturgy.*

From the Liturgy of St. Mark.—The Deacon reads the catalogue of the dead (the dyptychs):—

“To the souls of all these, O Sovereign Lord, grant repose, &c.... Give rest to their souls, and render them worthy of the kingdom of heaven,” &c.—*Ibid.* tom. i. p. 150.

From the Liturgy of St. Chrysostom.—The Priest says:

“For the repose and the remission of the soul of thy servant *N.*, in a place of light, from which grief and lamentation are far removed, and him to rest, when he may see around him the light of thy countenance,” &c.—*Goar. Ritual of the Greek Church.*

From the Liturgy called the Holy Apostles, and from the one called of Theodorus, both used by the Nestorians. The Priest says:—

“O Lord, graciously receive from us this sacrifice, that it may be in thy sight a good memorial of those who have passed out of this world in the true faith, that thou mayest, O Lord, grant them pardon of all the sins and offences by which in this world, in a mortal body, and in a soul subject to inconstancy, they have sinned or offended before thee, because there is no one who does not sin.”—*Renaudot*, tom. ii. p. 620.

From the Liturgy of Nestorius:—

“*Priest.*—We pray and entreat thee, O Lord, to be mindful of all brethren in Christ, who are departed out of this life in the true faith....loosing and remitting to them the sins and offences,” &c.—*Ibid.* p. 633.

From the Coptic Liturgy, called of St. Basil, used by the Eutychians:—

“*Priest.*—Vouchsafe, O Lord, to grant rest to the souls of them all.”—*Ibid.* tom. i. p. 18.

From the Coptic Liturgies, called of St. Gregory, and of St. Cyril, used by the Jacobites or Eutýchians. The Priest in secret:—

“Be mindful, O Lord, of our fathers and brethren, who have already slept in the orthodox faith: grant rest to them all with thy saints,” &c.—*Ibid.* pp. 33, 41.

Such is the language of these ancient Eastern Liturgies, amply testifying the belief and practice of the Christian Church from the beginning. As to the Western, the principal liturgy is that of Rome. It is considered a form of worship, originally received in substance from St. Peter. It was inserted by St. Gelasius, Pope in 492, in his Sacramentary: Pope Gregory put this in a new form, making one book of the three. The present Roman Missal is, in fact, the same liturgy as the Sacramentary of St. Gregory. It must appear evident to any one who compares this Missal with the Eastern liturgies above quoted, how uniform was the doctrine of the Eastern and Western Churches, from the beginning, on this point of prayer and sacrifice offered for the repose of the souls of all the faithful departed, as upon all the other points rejected by the reformed churches. It was, therefore, the pure worship and doctrine of primitive Christianity. (The Calvinist Whittaker, of whom Bishop Hall said, that “Never man saw him without reverence, or heard him without wonder,” affirms, in his work on Anti-christ, p. 31, that “During the first 500 years, the whole Church was pure, and inviolably taught the faith delivered by the Apostles.”) In the Roman Missal, the commemoration for the faithful departed is as follows:—“Be mindful also, O Lord, of thy servants *N.* and *N.*, who are gone before us with the sign of faith, and sleep in the sleep of peace.” The Priest then prays for those whom he particu-

larly commemorates, and proceeds thus:—"To these, O Lord, and to all who rest in Christ, grant, We beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. Amen."

The Ambrosial Missal, and the ancient liturgies of Spain and Gaul, are perfectly conformable in substance to that of Rome. The Ambrosial Missal was in use at Milan, when St. Ambrose was consecrated bishop in 374.

Besides the authorities of these ancient liturgies, I have quoted in the notes the holy Fathers who adduce the same texts of Scriptures in support of the doctrine of purgatory. If these Fathers are admitted by Protestants in proof of the authority of Scripture, (and they are so,) why are they not to be received in evidence of the doctrine of purgatory, since at the period when they wrote, they published what was then the doctrine of the Catholic Church, and such doctrine must have been true, as the Church is acknowledged on all hands to have been pure in the primitive ages of Christianity? To shew that the present doctrine of the Roman Catholic Church, on the article of purgatory, is exactly similar to the doctrine of the primitive ages of Christianity, I shall recite the decree of the Council of Trent on this subject.

Sessio xxv.—*Decretum de Purgatorio.*

"As the Catholic Church, instructed by the Holy Spirit, has taught in her councils, from the sacred writings, and the ancient traditions of the fathers, and this synod has now recently declared that there is a Purgatory, and that the souls there detained are assisted by the suffrages of the faithful, but principally by the acceptable sacrifice of the Altar; therefore this holy synod gives her commands to the bishops to be particularly careful, that the sound doctrine concerning purgatory, which has been delivered

by the holy fathers and sacred councils, be taught, and held, and believed, and be every where preached ; that all abstruse and subtile questions, which tend not to edification, and from which piety seldom draws any advantage, be avoided in public discourses before the people ; that uncertain things, and such as have the appearance of falsehood, be not allowed to be made public, nor be discussed ; and that whatever may tend to encourage idle curiosity and superstition, or may savour of filthy lucre, be prohibited as scandalous impediments to virtue."

Tertullian in his book of Monogamy, chap. x. speaks of the widow, " who prays for the soul of her departed husband, and entreats repose to him, and participation in the first resurrection, and makes oblations for him on the anniversary days of his death."

St. Ephrem of Odessa, in a work entitled his Testament, entreats his friends to offer up for him after his death, prayers and oblations. " When the thirtieth day shall be completed," adds he, " then remember me ; for the dead are helped by the offerings of the living :—Now listen with patience to what I shall mention from the Scriptures : Moses bestowed blessings on Reuben after the third generation.—(Deut. xxxiii. 6.) But if the dead are not aided, why was he blessed ? Again, if they be insensible, hear what the apostle says : If the dead rise not again at all, why are they then baptized for the dead ?" (1 Cor. xv. 29.)

St. Epiphanius assures us, that " there is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are aided by the prayer that is offered for them, though it may not cancel all their faults. We mention both the just and sinners, in order that for the latter we may obtain mercy." —*Haer.* lxxv. tom. i.

St. Jerom establishes the same doctrine against Jovinian

ii. t. i. in these terms: "If he, whose work has burned and suffered loss (as the apostle says), shall lose the reward of his labour, yet shall he be saved by the trial of fire; so he whose work shall abide which he built upon, shall be saved without fire. Thus there will be some difference in the degrees of salvation."

Arnobius, the master of Lactantius, who lived about the end of the third century, thus writes: "Why were the oratories (of the Christians) destined to savage destruction, wherein prayers are offered up to the Sovereign God; peace and pardon are implored for all men, magistrates, soldiers, kings, friends and enemies, for those who are alive, and for those who have quitted their bodies."—*Lib. iv. adv. Genses.*

Arnobius the younger, who lived towards the close of the fifth century, informs us, that "They who offer money or gifts to the Churches, and die in their sins, do it in order that they may be relieved by our prayers: ut nostris precibus reviviscant."—*Bibl. P. P. Max. t. viii.*

Let the unprejudiced reader, now judge if the doctrine of purgatory be "a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God," as it is termed in the twenty-second article of the Protestant Religion!!

I will now lay before the reader the candid admission of the doctrine of purgatory, by several learned Protestants, whose authority no member of the Church of England will be inclined to dispute.

Bishop Forbes of Edinburgh, in his discourse on Purgatory, says: "Let not the ancient practice of praying and making oblations for the dead, received throughout the Universal Church of Christ, from the time of the apostles, be any more rejected by Protestants as unlawful or vain. Let them respect the judgment of the primitive Church,

observing in public this rite, as lawful, profitable, and approved by the Universal Church, which has ever believed this practice to be pious and charitable; that by this means, a peace, so earnestly desired by all honest men, may be restored to the Christian world. Many of the ancient fathers were of opinion, that some light offences, not remitted in this life, as to their guilt and punishment, were forgiven after death, at the celebration of the tremendous mysteries: and it is no absurdity to believe that lighter sins, not remitted in this life, are discharged after death, whilst the ecclesiastical rites are piously performed. In fine, the practice of the Church in praying for the dead is derived, as Chrysostom asserts, from the institution of the apostles."

St. John Chrysostom:—"Let us then aid these our Brethren," he says; "for if the offering of Job could benefit his sons, why should you not believe, if you make offerings for the dead, that they may receive some consolation from them? God grants favors to the prayers of others, as St. Paul teaches: You helping withal in prayer for us, that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.—(1 Cor. i. 2.) Let us not tire in affording aid to the dead, in offering prayers for them: prayer is the common victim of the world.—(*Hom. xli. Ep. i. ad Cor.*) And again, God has said: I will defend this city to save it for mine own sake, and for my servant David's sake.—(2 Kings xix. 34.) If the remembrance alone of a just man so prevalent, what may not works effect? It was ordained by the Apostles, that in celebrating the sacred mysteries, the dead should be remembered; for they well knew what advantage would thence be derived to them."—*Hom. iii. in Ep. ad Philip.*

Dr. Johnson, a Protestant whose orthodoxy cannot be questioned, and whose piety and devotion were well known,

offered up prayers for his mother. He allowed a middle state, conscious that there are many judgments after death, and admitted consequently the doctrine of the Catholic Church : “ Salvatur ex parte, et condemnatur ex parte.”

Prebendary Thorndyke, in his *Just Weights and Measures*, c. 16, says : “ The practice of the Church of interceding for the dead at the celebration of the ‘Eucharist, is so general, and so ancient, that it cannot be thought to have come in upon imposture, but that the same aspersion will seem to take hold of the common Christianity.”

But the most striking admission of the doctrine of Purgatory is to be found in a discourse on the Liberty of Prophesying, by the eminent writer, Dr. Jeremy Taylor, bishop of Down and Connor : “ But we find,” says the Romanist, (though the learned bishop, by an important parenthesis, says the Romanist, has evaded the charge of such being his own doctrine, or individual opinion, yet as the argument, than which none can be better, that he has put forth, is not answered by him as a Protestant, it is not too much to presume, especially when we come to read the conclusion of the whole, that he was favorable to the doctrine and practice, and considered the grounds for it to be strong and cogent :) “ in the history of the Maccabees, that the Jews did pray and make offerings for the dead ; which also appears by other testimonies, and by their form of prayers, still extant, which they used in the captivity. It is worthy of consideration, that since our Blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead, and the resurrection against the Sadducees, yet he spoke no word against this public practice, but left it as he found it ; which he, who came to declare to us all the will of his Father, would not have done, if it had not been innocent, pious, and full of charity. To which, by way of consociation if we add, that St. Paul did

pray for Onesiphorus, that ‘the Lord would shew him mercy in that day,’—(2 Tim. i. 18;) that is according to the style of the New Testament, the day of Judgment, the result will be that, although it be probable that Onesiphorus at that time was dead (because in his salutations he salutes his household, without naming him who was the ‘Major domo,’ against his custom of salutation in other places); yet, besides this, the prayer was for such a blessing on him, whose demonstration and reception could not but be after death, which implies clearly that then there is need of mercy, and, consequently, the dead, even to the day of Judgment inclusively, are the subjects of misery, the object of God’s mercy, and therefore fit to be commemorated in the duties of our piety and charity; and that we are to recommend their condition to God, not only to give them more glory in the re-union, but to pity them to such purposes in which they need: which, because they are not revealed to us in particular, it hinders us not in recommending the persons in particular to God’s mercy, but should rather excite our charity and devotion. For it being certain that they have need of mercy, and it being uncertain how great their need is, it may concern the prudence of charity to be the more earnest, as not knowing the greatness of their necessity. And if there should be any uncertainty in these arguments, yet its having been *the universal practice of the Church of God in all places and in all ages, till within these few hundred years*, it is a very great inducement for any member of the Church to believe that, in the first traditions of Christianity, and the institutions Apostolical, there was nothing delivered against this practice, but very much to insinuate, or enjoin it; because the practice of it was at the first, and was universal. And if any man shall doubt this, he shews how ignorant he is of the records of the Church; it being plain in Tertullian (*De Corona Milit. c.*

3, and *De Monogam*, c. 10,) and St. Cyprian, (*Ep.* 60,) who were the oldest writers of the Latin Church, and that in their times it was ‘*ab antiquo*’ the custom of the Church to pray for the souls of the faithful departed in the dreadful mysteries. And it was an apostolical institution, (says one of them,) and so transmitted to the following ages of the Church; and when once it began, upon slight grounds and discontent, to be contested against by Arius, the man was presently condemned for a heretic, as appears in Epiphanius.”

“But I am not,” concludes the learned Doctor, “to consider the arguments for the doctrine itself, although the probability and fair pretence of them may help to excuse such persons who, upon these or the like grounds, do heartily believe it; but I am to consider that, whether it be true or false, there is no manner of malice in it, and at the worst, it is but a wrong error upon the right side of charity; and concluded against by its adversaries upon the confidence of such arguments, which, possibly, are not so probable as the grounds pretended for it.”

In this sentence we have the whole of the Protestant argument; which declaration, I fear, leaves the opposite Protestant doctrine in the very probable predicament of being a wrong error, and what is worse, *on the wrong side of charity*. In conclusion, I beg leave to offer to my readers, the following quotation from the learned Protestant, Dr. Deacon, “*On Prayer for the Dead*.” “The necessity of prayer for the *dead*,” says he, “is a consequence of the lawfulness of it. For it cannot be lawful to pray for them, unless we suppose it will be of *service to them*. Whoever refuses to *pray for* the faithful departed is most uncharitable. Our blessed Lord offered himself a sacrifice as well for the *dead*, as the living; *commanding* the Apostles and their successors to *offer* the Eucharistic elements as he had. The *primitive Church always prayed for the dead*, and since no

account can be given of the *how* or *when* it came into the Church, it must be *Apostolical*. Let our adversaries produce any one ancient Liturgy in which, the departed are *not* particularly mentioned, any one Father who wrote *against* Prayer for the Dead, any one part of the Catholic Church from the Apostles to Calvin, for 1500 years, which did not recommend the dead to God's mercy. Let them do this, and *we* will yield the cause. But, say they, 'tis but tradition, *not* scripture. I answer, that, a tradition so *general* in *all* churches must be followed!

“ By such only, can we prove Infant Baptism, the Lord's Day, Episcopacy, and the *Bible* itself. How can we, for example, prove that St. Matthew wrote his Gospel but by tradition? It cannot prove itself. The following should be *restored* in the Church of England. 1st. The *oblation* of the Eucharist as the representative sacrifice of Christ's body. 2nd. The recommendation of the departed. 3rd. The mixture of wine and *water* in the cup, as necessary parts of the Christian religion.”—*Deacon on Prayer for the Dead*, preface, pp. 8, 25.

ON CONFIRMATION.

1st. "Now when the Apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost, (for as yet he was fallen upon none of them: only they were baptised in the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Ghost."—Acts viii. 14—17.

2nd. "When they heard this, they were baptised in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied."—Acts xix. 5, 6.

3rd. "Therefore, leaving the elements of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of the laying on of hands."—Heb. vi. 1, 2.

If a sacrament of the new law is an external and visible sign of the grace conferred; if such a sacrament has been ordained by Christ himself, as a channel by which grace is conveyed to the soul, we have here, in the case of confirmation, as given by the Apostles themselves, in the Apostolic Church, an external and visible sign, namely, the imposition of the hands of the Apostles: there was also in this sacrament, an internal and spiritual grace, the divine

spirit himself, whom those who were recently baptised received by this means.—Besides the scriptural authority, all the holy fathers unanimously agree that Confirmation is as perfect a sacrament as Baptism. (See St. Ambrose, *De Sacr.* lib. iii. c. 2. and *De Spiritu San.* c. vi. 7. ; Tertullian, lib. *De Bapt.* vi. 8, and lib. *De Resur.* vi. 8 ; St. Jerome, *Contra. Lucif.* tom. iv. part 2 ; St. Cyprian, Ep. lxxiii. n. 3, &c. &c. &c.)

St. Augustin says: “ If the miraculous testimony of the presence of the divine spirit is not given, how does any person know that the Holy Ghost has come down upon him ? Let him ask his heart : if he loves his brother, the spirit of God abideth in him. Ask thy heart ; thou mayest have received the sacrament, and not the virtue of the sacrament.” (*Tract.* C. in 1 Ep. Joan.) He says also in another place, that “ the sacrament of Confirmation, administered by the visible seal, is as sacred and holy as the baptism itself.” (*Cont. lit. Petil.* lib. ii. c. 10.) He also calls confirmation the “ Sacrament of Chrism.” Chrism is an ointment, made of oil of olives and balsam, which signifies the odour of a good life diffusing itself by example and edifying behaviour ; but to the validity of the sacrament it is requisite that the chrism be consecrated by a bishop. (In Ps. xlv. 9, et lib. 3, *de Trinit.* c. 27.)

That this sacred ceremony was ordained by Christ, as a means of communicating that grace, is fully evident, since the apostles never could have instituted, by an unauthorised act, a sacrament to which grace should be annexed. For which reason, the doctrine of the imposition of hands or confirmation is, together with baptism, ranked among the elements, or first principles of the Christian faith. Pope Melchiades, who lived in the fourth century, in his epistle to the bishops of Spain, says: “ I sought whether baptism or imposition of hands was the greatest sacrament ; but

know that they are both great sacraments.” “In baptism,” adds he, “a man is received to warfare, and in confirmation he is armed to fight; in baptism we are regenerated to life, after baptism we are confirmed to fight; in baptism we are washed, after baptism we are strengthened.”

In fact, as the sacrament of baptism consists of two parts, viz: matter and form, water being the matter, and the words, “I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost,” the form; so also a matter and form exist in the sacrament of confirmation. The matter is the imposition of hands and anointing with chrism; the form is these words, used by the Catholic bishop, “I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.” This matter and form are well grounded both in scripture and in the unchangeable tradition of the Church. This sign of the cross is made on the forehead during the anointing with oil, which denotes that it gives strength to profess the faith firmly, and makes the receiver a perfect Christian. A blow is also given by the bishop on the cheek of those who receive this sacrament, to put them in mind of persecution, and the obligation they lie under to suffer all sorts of hardships rather than forsake their religion. The imposition of hands signifies the overflowing of the Holy Ghost.

We have seen that the imposition of hands is mentioned in the Acts of the Apostles, and anointing with oil is a constant ceremony both in the Old and New Testament, when persons are consecrated to the service of God. Tertullian says: “Aaron was anointed by Moses, and the name of Christ was from chrism, which is unction. Next follows the imposition of hands, with the invocation of the Holy Ghost.”—(*De Bapt.* c. viii.) St. Paul also says: “He who established us with you in Christ, and has anointed us,

is God, who hath also sealed us, and given the earnest of the spirit in our hearts." (2 Cor. i. 21, 22.)

It is true, no express mention is made of anointing, where the Scriptures speak of Confirmation, but the primitive Fathers constantly assert, that chrism is necessary for the sacrament of confirmation; and, moreover, the practice of it in the Catholic Church, from the very earliest times of Christianity, justifies the ceremony.

St. Clement, the disciple and coadjutor of the Apostles, as he is styled by St. Paul, in his Epistle to the Philipians (iv. 3), says: "All must make haste, without delay, to be born again to God; then at last to be signed and anointed by a bishop, as we have received from Peter, and the rest of the apostles have taught us, our Lord commanding it."—*Decret Pon. De Consec. Dist. v.*

Tertullian: "Let us now, from the form of Christian character, consider what advantages the soul derives from the body. The flesh is washed, that the soul may be purified; it is anointed, that the soul may be consecrated. The flesh is sealed (signatur), that the soul may be strengthened; and that the soul may be enlightened by the Holy Spirit, the body is overshadowed by the imposition of hands."—*De Resurrect. Carnis. viii.*

St. Cyprian says: "It is moreover necessary, that he who has been baptised should be anointed, 'ungi quoque necesse est eum, qui baptizatus sit:' in order that, having received the chrism, that is, the unction, he may be the anointed of God, and possess the grace of Christ."—*Ep. lxx.*

St. Cyril, of Jerusalem: "To you, when you came out from the font, was given the chrism, which is the image of that with which Christ was anointed, that is, the Holy Spirit. Take care that you think it not mere ointment with which the forehead and your bodily senses are symbolically

anointed; the body, indeed, is anointed with that visible chrism, but the soul is sanctified by the Holy Spirit.”—*Cat. Myst.* iii. n. 1, 3.)

During the rigorous persecutions to which Christians were formerly exposed, care was taken to have little children confirmed immediately after baptism, lest afterwards they might not have an opportunity, in those perilous times.

St. Cyril of Alexandria, commenting on the words of Joel (ii. 24), “the vats shall overflow with wine and oil,” asserts that, “As in rain has been given to us the living water of baptism; as in corn, the living bread; and in wine, his blood; so to these has been added the use of oil, which may perfect those who have been justified through baptism in Christ.”—*Comm. in Joel.* tom. iii.

And Theodoret, in remarking on this passage, “Thy name is as ointment poured forth,” (Cant. 1. iii.) says: “If you would understand this mystically, look to the sacrament of baptism, in which they who are initiated receive the spiritual unction as a royal seal, and with it the invisible grace of the Holy Spirit.”

And likewise in the council of Laodicea, held anno 374, it was decreed, that “the Catechumens could not be admitted to the sacred mysteries, without having beforehand been anointed with the holy chrism.”—*Con. vii. Conc. Gen.* tom. 1.

Finally, in the second council of Arles, assembled by St. Hilary, about the year 442, mention is made of chrism, to be joined to the imposition of hands. The canon runs thus: “As to Arians, and such heretics who are baptised in the name of the Blessed Trinity, if, when interrogated, they sincerely profess our faith, they may be received into the Church by chrism and by the imposition of hands; ‘chrismate et manus impositione.’”—*Can. xvi. Conc. Gen.* tom. 4.

The thirtieth canon of the Church of England, (Constitutions and Canons Ecclesiastical,) explains “the lawful use of the Cross in baptism,” and, amongst other reasons, asserts “to follow therein the primitive and apostolical Churches, and the judgment of all the ancient fathers.”

Thus Roman Catholics adhere religiously to the Scripture, following constantly the primitive apostolical Churches, and refer to the judgment of all the ancient fathers, in believing that Confirmation is a sacrament of the new law, instituted by Jesus Christ. They use the sign of the cross and the chrism as they were practised by the disciples and followers of the apostles. Protestants have no such custom, because their Church tells them that “confirmation,” (see the Book of Common Prayer in the order of Confirmation,) is only “a ceremony for instruction of youth in their faith, after they are arrived at the use of reason, and to put them in mind of their baptismal vows!” Which, therefore, of the two religions, Catholic or Protestant, is most consistent with the doctrine of the primitive and apostolical Church?

From the above testimonies it appears, that the sacred rite of administering the sacrament of Confirmation, according to the present practice of the Roman Catholic Church, is not of recent institution, but is the same as was observed in the earliest ages of the Christian Church.

Hence it appears, that these ecclesiastical ceremonies, which are called Superstitious by men, who do not understand their origin and import, are found to be the religious rites and observances of primitive Christianity.

CONFESSION OF SINS.

The confession of sins is made to the lawful Ministers of the true Church, with the view of obtaining the remission of sin, by their ministry, through the merits of Christ. That Christ granted the ministerial power of remitting sins, not only to his Apostles, but to the lawful successors of the Apostles, was the belief of the Christian Church, in the primitive, and succeeding ages.

THE Novatians denied to the Church the power of pardoning sins, which power had been exercised from the beginning. St. Ambrose (before the year 397), thus refutes their doctrine. "They pretend," says he, "that by reserving to him (Christ) alone the power of remitting sins, they shew respect to Jesus Christ, and, in this very thing, they dishonour him, by violating his commands, and rejecting his ordinance. For, as Christ in his gospel said: What things you shall bind on earth, shall be bound also in heaven; and what you shall loose on earth, shall be loosed in heaven. Who is it that honors him most; he that obeys, or he that rejects his commands? The Church, by binding and loosing sins, obeys in both. The Novatians content themselves with binding only, and will not loose sinners: though the power of doing both was given. Whence it follows, that one cannot be permitted without the other. Both are allowed to the Church: neither is allowed to heretics; be-

cause, it is a right conceded only to priests. This right the Church claims to herself, since she alone possesses true priests.”—*St. Ambrose de Poenit. lib. i. c. ii. tom. iv. pp. 386, 387.*

St. Pacian, about the year 399, refuting the same Novatians, says: “ But you Novatians will say, that only God can grant the pardon of sins. That is true: but what he does by his ministers, he does by his own power. What did he say to his Apostles? What you shall bind on earth, shall be bound in heaven; and what you shall loose on earth, shall be loosed also in heaven. And why this, if sinners might be bound only, and not loosed? But, perhaps, the Apostles only had this power? Then they only, it must be said, had power to baptise; to confer the Holy Spirit; and to purify the Gentiles from their sins: for, in the same place, where he gives them power to administer the Sacrament of Baptism, he also gives them the power to loose sinners. Either then these two powers were peculiarly reserved to the Apostles, or they both continued to their successors; and, therefore, since it is certain, that the power of giving baptism and unction descended to the Bishops, to them has likewise come the power of binding and loosing.” *Ep. i. ad Sympron. Bib. Patr. Max. tom. iv. pp. 306, 307.*

St. Cyril, of Alexandria, about the year 444, writes: “ It seemed good to Christ, that they, who had within themselves his divine spirit, should likewise possess the power of forgiving sins, and of retaining such, as they judged proper: that Holy Spirit himself, according to his good pleasure, forgiving and retaining, through the ministry of men.”—*In Joan lib. xii. cap. i. tom. iv.*

Concerning the particular confession of sins to the Ministers of Christ, as a condition for obtaining pardon, we have the following among many other ancient testimonies.

St. Cyprian, about the year 258, writes: “ Though some

of these persons be remarked for their faith and the fear of God, and have not been guilty of sacrificing (to idols), nor of surrendering the holy scriptures; yet if the thought of doing it have ever entered their mind, this they confess, with grief and without disguise, before the Priests of God, unburdening the conscience, and seeking a salutary remedy." *De Lapsis*, p. 134.

"Every one must confess his faults, while he that has offended, enjoys life; while his confession can be received, and while the satisfaction and pardon imparted by the Priests, are acceptable before God."—*Ibid.*

"It is required that sinners do penance for a stated time, that according to the rule of established discipline, they come to confession, and that by the imposition of the hand of the bishop and clergy, they be admitted to communion." *Ep.* xvii. p. 39.

Origen, about the year 254, says: "There is yet a more severe and arduous pardon of sins, by penance, when the sinner washes his couch with his tears, and when he blushes not to disclose his sin to the priest, and seek a remedy."—*Homil.* ii. in *Levit.* tom. ii. Here this ancient writer clearly specifies two conditions required on the part of the sinner, that he may obtain pardon of his sins by penance, viz: contrition, "washing his couch with his tears," and confession, "when he blushes not to declare his sins to the priest."

To urge sinners to perform this arduous part of confession, Origen says: "At the last day all things will be revealed, whatever we shall have committed; what we have done in private; what in word only, or even in thought; all will be laid open. But, if while we are alive, we prevent this, and become our own accusers, we shall escape the designs of the accusing devil; for thus the prophet says, Let us be our own accusers."—*Hom.* iii. in *Levit.* tom. ii. p. 196.

Having stated how much they suffer, whose stomachs are

loaded with humours and indigested food, he says: "So they who have sinned, if they hide and retain their sins within their breasts, are grievously tormented; but, if the sinner becomes his own accuser, while he does this, he discharges the cause of his malady. Only let him carefully consider to whom he should confess his sin."—*Homil.* ii. in *Psal.* 37, tom. ii. p. 688.

"They who are not holy, die in their sins. The holy do penance; they feel their wounds; are sensible of their failings; look for the priest; implore health; and, through him, seek to be purified."—*Homil.* x. in *Num.* tom. ii. p. 302.

Lanctantius, about the year 309, writes: "Now, as all heretical sects deem themselves particularly Christians, and think theirs is the Catholic Church, it should be known, that where is confession and penance, by which the sins, to which weak men are subject, are cancelled, there is the true church."—*Instit. lib.* vii. p. 233.

St. Basil, about the year 379, writes: "Necessarily, our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God."—*In Quaest Brev. Reg.* 288, tom. ii. p. 516.

Paulinus, the secretary of St. Ambrose, relates in the history of his life, "That as often as any one, in doing penance, confessed his faults to him, he wept, so as to draw tears from the sinner. He seemed to take part, in every act of sorrow. But as to the occasion, or causes of the crimes, which they confessed, these he revealed to no one, but to God, with whom he interceded."—*In Vita Ambrosii*, n. 39, p. 10, in fine, tom. ii. *Operum* Ed. Paris, 1686.

Pope Innocent I. in his canonical Epistle to Decentius, written in 416, speaks thus: "As to penitents. If no sickness intervene, they must be absolved on the Thursday before Easter, according to the practice of Rome. But in estimating the grievousness of sins, it is the duty of the

Priest to judge, attending to the confession of the penitent, and the signs of his repentance; and then to order him to be loosed, when he shall see due satisfaction made. But if there be danger of death, he must be absolved before Easter, lest he die without communion.”—*Can. vii. Conc. tom. ii. p. 1247.*

St. Augustin, before the year 430, writes: “Ye that have been guilty of the sin of adultery, do such penance as is done in the Church, that the Church may pray for you. Let no one say, I do it secretly; I do it before God; he knows my heart, and will pardon me. Was it then said without reason, what you shall loose on earth, shall be loosed in heaven? Were the keys then given to the Church for no purpose?”—*Hom. 49. tom. x.*

Here St. Augustin declares, that it is not sufficient for the sinner to do penance before God, *but that he must do it as it is done in the Church, by manifesting his guilt to those who have power to loose the penitent sinner, by absolution, and who have the keys of the kingdom of heaven.*

Pope Leo the Great, about the year 450, writes thus: “Christ gave power to them, who are appointed to govern his Church, to prescribe a course of penance to such as confess their sins, and to admit them through the gate of reconciliation to the communion of the sacraments, after they have been purified by a salutary confession.”—*Epist. cxxxii.*

The practice of confession, for the purpose of obtaining the remission of sin, by the absolution of the priest, has constantly been observed in the Greek Church, as well as in the Latin, from the earliest ages; as appears from their ancient penitentials, and books of the administration of the sacraments, as well as from the testimonies of the Greek Fathers cited above.

In the primitive times of Christianity, the necessity of having frequent recourse to confession was less than in lat-

ter ages, when the fervor of Christians was diminished, and they became less diligent in observing the precepts of the gospel. In the beginning, they were severely tried, and were well instructed and exercised in the rules and duties of Christian morality, before they were admitted to the sacrament of baptism. Their zeal to maintain the purity of their character was great, as was also their horror of whatever might defile that purity. Living in times of persecution, they were less exposed to dangerous occasions of sin in the world, and they gave their attention more to God, and the great affair of the salvation of their souls, having their conversation in heaven.

Yet, even in those times of fervor, many fell into sin; who having lost the innocence imparted by their first baptism, could only recover grace and find salvation, through the second baptism of true penance. For the regulation of the practice of doing penance, penitential canons, or rules prescribing a proportioned penance for different kinds of sins, were formed so early as the second century. The discipline of canonical penances was in force, both in the Eastern and Western Churches, in the second century, and is treated of at large in whole volumes by Tertullian, the oldest Latin ecclesiastical writer, by St. Cyprian, and others. We have extant the canonical epistle of St. Gregory Thaumaturgus, in the East, written in the year 250, so called, because in it he prescribes canons or rules, apportioning penances to the quality and enormity of sins. We have also, in that and the following century, the canonical epistles of St. Dionysius, of St. Peter of Alexandria, of St. Basil and of St. Gregory of Nyssa, and the penitential canons of many councils. These canonical epistles of the Greek Church are published by Bishop Beveridge, in his *Canones Ecclesiae Graecae*, tom. ii. In England St. Theodore, Archbishop of Canterbury, in the year 690, and Egbert, Archbishop of York, in the year 740, published their peni-

tentials. This discipline, though with some mitigations in several places, was enforced both in the Latin and Greek Church, for the space of twelve hundred years.

In the long list of sins which the canons detail, and for which specific penances were enjoined, some are such as could have been known only by the voluntary confession of the sinner. Therefore, the enforcement of the canons, and the enforcement, or duty of confession, public or private, went together. Penitents, before Lent, confessed their sins to the Bishop, or some of the Priests approved by him for this function. The very name of Shrovetide, signifies, in the language of our Saxon ancestors, the time of confessing sins, which they did, before the beginning of Lent. If the Priest, who received the confession, found any case to require canonical penance, the penitent was remitted to the Bishop, or his penitentiary, who enjoined the terms and conditions of the penance, according to the canons. Those who were guilty of public scandalous sins, were ordered to make a public confession of them: but a public confession of secret sins was not required. The manifestation of some was strictly forbidden. Yet even those who had privately confessed their secret sins, might perform a course of penance, without betraying their guilt; as, in those times, many, innocent of any crime, voluntarily subjected themselves, out of devotion, to a course of penance, such as the canons prescribed for sinners.

If a woman had been guilty of adultery, and her sin was secret, it was forbidden to subject her to such a course of penance, as would raise any suspicion of her crime. St. Basil declared, in his Canonical Epistle to St. Amphilochius, "That women guilty of adultery, and who had confessed it, should not be exposed to public notice, agreeably to what the Fathers had appointed, lest it should be an occasion of her death."—*St. Basil, Ep. 199, ad Amphiloc. Can. 34, tom. ii. p. 171, or tom. iii. p. 295.*

When some had indiscreetly required sinners to make a public confession of secret sins, St. Leo condemned their presumption, which he calls unjust, and contrary to the Apostolic rule; "since it is enough," says he, "to discover the guilt of consciences in secret confession, to the Priests alone."—*St. Leo, Ep. 136.*

It is evident, therefore, that the secret, as well as public confession of sins, was practised in the Christian Church, both in the East and West, during the twelve hundred years, beginning with the second century, that the penitential canons were in force. This confession was made with a view of obtaining sacramental absolution of the sins confessed, which, according to the practice of Rome, was given to public penitents on the Thursday before Easter, as Pope Innocent I. testifies, in his Canonical Epistle to Decentius, cited above.

And, Rev. Sir, I boldly point to the operation of the finger of God, in the astonishing fact, that the long lapse of 1800 years does not produce one authenticated instance of the violation of the confessional secret. Subject to all the infirmities, physical and moral, incidental to human nature, many of them (the Catholic Clergy), too, having become apostates from the faith, and virulent declaimers against this particular practice of the Christian Church, the Catholic Clergy, good and bad, have, by a special interposition of Providence, been ever withheld from the violation of the confessional secret. To put this matter more forcibly, we may, on a moderate calculation, compute the Clergy of the Catholic Church, throughout the world, at 250,000, in the active exercise of the duties of the sacred ministry. It is, also, moderate to suppose that each one hears, on an average, one confession a day; this calculation will give more than ninety millions a year, for many centuries, heard by men, including, among others, such as I have charac-

terized above, and yet not one well authenticated instance can be adduced, of either an intentional or even an accidental violation of the confidence reposed in them; whereas, we have the representation of the martyrdom of St. John of Nepomue, who was thrown from the bridge of Prague into the river Muldaw, as the punishment of his fidelity to this sacred trust; and, among the records of your Church, it will be found, that, for a similar fidelity, in the case of the late Lord Dunboyne, F. Gahan was sentenced to imprisonment. The reflecting Christian cannot but ask himself, how it can happen, that, in regard to one Church, the annals of eighteen centuries cannot produce an instance, from either malice or infirmity, of the betrayal of the confessional secret; whereas, in your Church, if, here and there, a stray confession find its way to the ear of the Pastor, it becomes, instantly, the subject of the gossip, and the penitent the object of the scorn of the neighbourhood. The only answer to be given to the question is, that, in one, confession is a divine institution for the benefit of the souls of men, which the "author and finisher of our faith" binds himself to guard and protect, that his merciful and gracious designs may not be altogether thwarted; whereas, in the other, it is part of a merely human machine, with which God has no concern, and which, therefore, is abandoned to the operation of the passions and infirmities of man.

When it is remembered, that the father of your sect, Martin Luther, has left upon record his testimony, that, "while he was a Catholic, he passed his life in austerities, in watchings, in fasts, and praying; in poverty, chastity, and obedience" (see *Amicable Discussion*, vol. i. p. 69); but that, after he became a Protestant, "he burned with a thousand flames of his unsubdued flesh; that he felt himself carried on with a rage towards women, that approached to madness; that he, who ought to be fervent in spirit, was fervent only in impurity."—*Ibid.*

ON HOLY ORDERS.

THE principal rite by which Bishops, Priests, and Deacons were ordained from the beginning, was the imposition of hands, accompanied with a set form of words ; to this, other rites were added, which belonged at least to the integrity of the ordination. By the sacred rite of ordination, the Ministers of the Church were consecrated, and power and grace were given to them to perform such offices as belong to their order, and regard the worship of God and the salvation of souls.

The rite of ordination by which this sacred character, this power and grace are conferred on those who are made ministers of Christ, was practised from the beginning in the Christian Church.

In the fourth Council of Carthage, in the year 398, mention is made of the ordination of bishops, priests, and deacons, by the imposition of hands, and prayer. On the ordination of a priest, it is there said, “ When a priest is ordained, while the bishop blesses him, and holds his hand over his head, the other priests present shall hold their hands near to that of the bishop, over his head.”—*Conc. Carth. Can. ii. Conc. Gen. tom. ii.*

St. Ambrose, or the ancient author of the book on the sacerdotal dignity among the works of St. Ambrose, speaks of the character and grace conferred by the sacrament of orders, in these words: “ Who gives the episcopal grace ; God, or man ? You will answer, without doubt, God : yet

God gives it by the ministry of man. It is man who imposes his hand; it is God who bestows the grace. The minister imposes his suppliant right hand; and God gives the blessing with his powerful right hand. The bishop performs the rite of the ordination; but it is God who confers the dignity of the sacred character.”—*Cap. v.*

St. Chrysostom speaks the same language in his 14th Homily, on the Acts of the Apostles, on the words: And when they had prayed, they laid their hands upon them.—(Acts vi. 6.) “They were ordained by prayer. This is the laying on of hands, that is, ordination. The hand is laid on, but God operates: it is his hand, when the ordination is duly performed, that touches the head.” (Tom. ix.) The holy Father here teaches that spiritual grace is conferred by the operation of God, when this external right is performed.

The same doctor of the Church expresses himself in the following words, on the origin and excellence of the powers of the Christian priesthood. “Though the priesthood be exercised on earth, yet is of a heavenly character. For neither man, nor angel, nor archangel, nor any created power, but the Holy Ghost himself, established that sacred order, and taught men to think, that they exercised a ministry of angels in a mortal body. Wherefore, whoever is exalted to the priesthood, ought to be as pure as if he were already in heaven, among those blessed spirits. When you see our Lord placed upon the altar, *and there offered up*, the bishop celebrating the sacrifice, and praying, purpled as it were *with that precious blood*, do you seem to yourself to be amongst men, and still dwelling on earth? Living, as yet, upon earth, priests dispense the things of heaven, and they have received a power which God would not give to angels nor archangels. It was not to angels, but to priests that he said, whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be

loosed in heaven.—(Matt. xviii. 18.) Temporal princes have power to bind the body; the episcopal power binds the soul, and is connected with heaven; God ratifying above what the bishop does below; the master confirming the sentence of his servant.”—*St. Chrysostom de Sacerdotio*, lib. iii. tom. iv.

St. Augustin teaches, that ordination is a sacrament, no less than baptism. “Both (baptism and order) are sacraments, and both are, by a certain consecration, given to man; the first, when he is baptised; the second, when he is ordained: and, therefore, in the Catholic Church neither of them is repeated.”—*St. Aug. Contra Ep. Parmen.* lib. ii. cap. xiii. tom. vii.

St. Leo, writes: “Besides the authority of general practice, which we know to have come down from the teaching of the apostles, the Scripture declares, that when Paul and Barnabas, by the command of the Holy Spirit, were sent to preach the gospel to the Gentiles, they (Simon, Lucius, and Manahen), fasting and praying, laid their hands upon them; and this, that we might know, how great should be the caution of them that give, and of them that receive it, that the sacrament of so high a grace be not performed negligently.”—*Ep. xi. al lxxxi. ad Dioscor. Alex.*

In the Sacramentary of Pope Gelasius, we have the prayers for the blessing of those who are thereby promoted to different orders. (*Liturgia Romana Vetus, edente L. A. Muratorio*, tom. i. pp. 621, 622.)

In the Sacramentary of St. Gregory, the greater part of the prayers and ceremonies, by which all the orders are conferred, are given nearly in the same words and form as those which are now observed in the Roman Pontifical. See *Liturgia Romana*, tom. ii. p. 405, &c. *Ex Codice Vaticano, Saeculi Decimi.*

ON MATRIMONY.

CHRISTIAN Matrimony was, from the first ages of the Church, considered as a sacrament, by which grace is given to those who worthily receive it.

Tertullian, about 245, thus speaks of a Christian marriage : “ How can I describe the happiness of that marriage, which the Church approves, the oblation confirms, the angels proclaim when sealed, and the Father ratifies.”—*Lib. ad Uxorem*, c. ix. p. 282.

St. Ambrose, about the year 397, writes : “ We know, that God is the Lord, and guardian of marriage, who will not suffer another’s bed to be defiled. He that commits this crime, sins against God, whose law he violates, whose favour he renounces ; and, therefore, because he sins against him, he loses the participation of this heavenly sacrament.” *Lib. i. de Abraham*, (c. vii. tom. i.) In his 33d *Epistle ad Vigil*, the same Father says : “ The marriage must be rendered holy by the sacerdotal blessing.”

St. Augustin speaks of marriage as a sacrament in various parts of his works. In his book, *De Bono Conjug*, he writes : “ In the marriages of our women, the sanctity of the sacrament is of the greatest weight ;” c. xviii. tom. vi. “ In all nations, the great good of marriage consists in the propagation of children, and the fidelity of the parties ; but among Christians, there is, besides, the holiness of the sacrament.” *Ibid.* c. xxiv.

St. Leo, about 460, teaches, that “ the nuptial union has, from the beginning, been so appointed, that, besides the conjunction of man and woman, there should also be the sacrament of Christ and his Church.”—*Ep.* ii. al. xcii. ad Rusticum.

The doctrine, that Christian matrimony is a sacrament, which confers grace on the parties who worthily receive it, is, indeed, the common doctrine of the Latin and Greek Church, even of all the heretical and schismatical Churches in the East, as is evident from the rituals and books of the administration of sacraments, used by the Greek Church, and the Churches of the Copts, the Jacobites, the Nestorians, and others.

ON EXTREME UNCTION.

THIS sacred rite, which is administered in the Roman Catholic Church to dying persons, in order to strengthen them with grace to bear their sickness with patience, and to die happily, has been used as a sacrament, both by the Latin and Greek Churches, from the earliest times.

Pope Innocent I. about the year 417, in his Letter to Decentius, an Italian bishop, after having remarked that the traditions of the Apostles should be every where observed, and particularly those of Rome, which are derived from St. Peter, says: “ you cite the words of St. James; Is any man sick among you, let him bring in the priests of the church, &c. This passage, doubtless, is to be understood of the sick among the faithful, who may be anointed with the holy chrism; which, when consecrated by the bishop, not only priests, but all Christians, may use, in anointing themselves and others, in cases of necessity. . . . When the bishop can, or is inclined to attend, he may give his blessing, and anoint with that chrism, which it was his office to consecrate.”—*Ep. ad Decent. Conc. Gen.* tom. ii.

St. Augustin thus spoke to the faithful: “As often as sickness happens, the sick man should receive the body and blood of Christ, and then anoint his body, in order to comply with the words of the Apostle, Is any man sick among you, &c. Consider, brethren, that he who, in his sickness, has recourse to the Church, will deserve to obtain the resto-

ration of his health, and the forgiveness of his sins.”—*Serm.* ccxv. de temp. tom. x.

In the Sacramentary of St. Gregory the Great, are found the ancient rite of blessing the holy oil with which the sick are to be anointed, and the form of administering this sacrament, by prayer, and the unction of the senses of the sick person, with the blessed oil. It is there prescribed, that he should be anointed in the form of a cross. The priest says, “I anoint thee with the holy oil, in the name of the Father, and of the Son, and of the Holy Ghost, &c. and may this sacred unction of oil be to thee an expulsion of disease and weakness, and the wished-for remission of all thy sins.” Then he communicates him with the body and blood of the Lord. (*St. Greg. lib. Sacrament Oratio ad infirmum un-gendum.*)

THE BISHOPS OF ROME

HAVE EVER BEEN ACKNOWLEDGED AS SUPREME
HEAD OF THE CHURCH.



THE truth of this assertion will be shewn by well attested acts of the acknowledged exercise of this superior jurisdiction over the Eastern and Western Churches, before and after the division of the empire.

1st. Pope Victor, in order to maintain unity of discipline in the Church, insisted on the Churches of Lesser Asia conforming to the observance of the Church of Rome, and of other Christian Churches, respecting the time of celebrating Easter. Several Councils held at Rome, in Palestine, in Gaul, and other places, had unanimously determined the point according to the Roman custom. Polycrates, and other Asiatic bishops, were determined to adhere to their own custom. Pope Victor, at last, threatened to cut them off from the communion of the Church. St. Irenæus, in 200, wrote a letter to the Pope, in his own name, and in that of his brethren in Gaul, recommending a toleration of the custom some time longer, and advising him not totally to cut off so many Churches from the body of the universal Church. But neither the Asiatic bishops, whom Pope Victor had threatened with excommunication, if they refused to comply with his requisition, nor those who endeavoured to dissuade him, out of motives of prudence and charity, from carrying

his threat into execution, are known to have ever questioned his right to enforce his requisition. What could have given the Bishop of Rome jurisdiction over the Churches in Asia, but the character of Supreme Pastor of the Universal Church? (*See Euseb. lib. v. hist. c. 24, et Epist. Polycrat. ad Vict. ibidem.*)

2nd. About the year 255, St. Stephen, Bishop of Rome, condemned the practice of re-baptising those who had been otherwise, in due form, baptised by heretics. He required that St. Cyprian, of Carthage, and Firmilianus, of Caesarea, in Cappadocia, should conform to the tradition of the Church in that respect; and threatened them with excommunication if they did not comply. By what authority did Pope Stephen act? By the supreme authority of the Apostolic See, as Firmilianus insinuates in his Epistle to St. Cyprian, tom. i. Conc. p. 757.

St. Vincent, of Lerins, observes on this subject, in his First Commenitorium, cap. v. "Then St. Stephen, of blessed memory, bishop of the Apostolic See, made resistance, together with his other colleagues, to the erroneous practice of St. Cyprian, &c. distinguishing himself above the rest by his zeal; and thinking it becoming, I conceive, so much to surpass all others by his exertions, in defending the faith, as he was raised above them all by the authority of his see."

St. Cyprian himself, in his letter to Pope Cornelius, calls the Church at Rome the Chair of Peter, and the principal Church, whence the sacerdotal unity took its rise, &c. (*Ep. 59.*)

3rd. About the year 269, some of the faithful of Alexandria, suspecting St. Dionysius, the patriarch of that see, of entertaining opinions against the consubstantiality of the Son, laid an accusation against him, before St. Dionysius, Bishop of Rome. The Pope called upon the Patriarch to give to him an account of his faith. The Patriarch cleared

himself, by the letter, which he accordingly wrote, to refute the charge and defend his character. St. Athanasius bears testimony to this fact, in his book on the Synods of Rimini and Seleucia. Why did the Catholics of Alexandria carry the charge against their Patriarch to the Bishop of Rome? Why did the Patriarch of Alexandria submit to justify himself before the Bishop of Rome; but because they acknowledged in his see a superior tribunal and jurisdiction, even *over the Patriarchs of the East*?

4th. When St. Athanasius was expelled from his see by the Arians, Pope Julius cited him and his enemies before the tribunal of the Apostolic see. Why did these Patriarchs, and other Bishops of the East, submit to these citations? Was not this an acknowledgment of their subordination to the superior authority of the Bishop of Rome? Pope Julius, in his celebrated Epistle to the Eusebians, in the year 341, inserted by St. Athanasius in his Second Apology against the Arians, says, that he had cited to a Synod at Rome Athanasius, whom they had accused. "He came," says the Pope, "not of his own accord, but after he was sent for, and had received our letters.".....But why was not particular information communicated to us concerning the Church of Alexandria? Do you not know that it is the custom for the case to be first laid before us in writing, in order that from hence a just decision may be sent? Certainly, if any such suspicion were entertained against the Bishop of that see, it should have been communicated to this Church.....The rule which I give you, is that which we have received from the blessed apostle Peter, and I believe it to be so well known to every body, that I should not have mentioned it, had I not been thrown into such a state of anxiety by what has taken place."

From this letter to Pope Julius, which St. Athanasius himself inserted in his apology, it appears that St. Athana-

sius, patriarch of Alexandria, obeyed the citation of the Pope; that what the Pope did on this occasion was not a novel act, but an ancient custom; and that in following it, he proceeded according to the rule of government received from St. Peter.

On this subject Theodoret writes, (*Lib. ii. hist. c. 3, tom. 3,*) “The Eusebians sent to Julius, the Roman Bishop, the calumnies which they had got up against Athanasius. Julius, following the ecclesiastical rule, commanded them to come to Rome, and appointed a day for the hearing of Athanasius.”

5th. Pope Julius, in the year 341, by his apostolical authority, restored St. Athanasius, Patriarch of Alexandria; Paul, Bishop of Constantinople; Marcellus, Bishop of Ancyra; Asclepas, Bishop of Gaza; and Lucius, Bishop of Adrianople, to their sees, of which they had been deprived by the Arians. Of this proceeding Sozomen writes in the following words, (*Lib. iii. Hist. Eccles. cap. 7.*) “When the Bishop of Rome had heard the accusations against them, and had found that these Bishops all adhered to the faith of the Council of Nice, he received them to his communion. And as, by the dignity of his see, he was charged with the care of all, he reinstated each one in his own respective church.” Socrates, *lib. ii. c. 15*, also states, that “Athanasius, Paul, Aselepas, Marcellus, and Lucius, went to Rome, and exposed their case to Julius, bishop of that city. He, by virtue of the prerogative of his see, sending them with letters full of vigour, to the Bishops in the East, restored to each of them his respective see.” It was by the supreme authority and prerogative of the see of Rome, that this jurisdiction was exercised over bishops and patriarchs in Asia and Egypt.

6th. When Eustathius, bishop of Sebaste, in Armenia, had been condemned and deposed by a Council of Arians,

held at Melitina, in 360, he appealed to Pope Liberius. The Pope restored him to his see, after he had complied with the proposals made to him. Eustathius produced the letters of the Pope before the Bishops assembled in council at Tyana, in Cappadocia; and in consequence, without any question about the authority of Pope Liberius, he was put in possession of his church. This is stated by St. Basil the Great, in his 74th letter, *Ad Occidentales Episcopos de Eustathio Sebastano*.

7th. In the year 403, Chrysostom, patriarch of Constantinople, was unjustly condemned and deposed by a Synod of thirty-six Bishops, held in a Church at Chalcedon, called the Synod of the Oak; where Theophilus, patriarch of Alexandria, presided. St. Chrysostom wrote to Pope Innocent, entreating him to declare null and void all that had been done, as no injustice could be more notorious. His letter to the Pope is conceived in these words: "Write, I pray, and by your authority decree, that these iniquitous acts, done in my absence, and without any refusal on my part to submit to a lawful tribunal, shall be of no effect. Subject the authors of these proceedings to the censures of the Church. Send your orders, that I, who am innocent, who am not convicted, nor proved, nor found guilty of any crime, may be restored to my church."—(*Epist. i. ad Innocent.*) Surely this appeal from St. John Chrysostom, the most illustrious patriarch of Constantinople, to the Pope, was a strong testimony of the authority of the tribunal of the Apostolic See, and of the superior jurisdiction of the Bishop of Rome over even the patriarchs of the East. The ancient custom of appealing to Rome, had been confirmed by the 3rd, 4th, and 7th, canons of the general Council of Sardica, in 347, which was an appendix to the Council of Nice. By these canons, it was declared, that any Bishop deposed by a Synod in his province, has a right to appeal to the Bishop of Rome.

8th. When the Council of Milevum, in Africa, had, in 416, condemned the Pelagian errors, St. Augustin wrote a letter to Pope Innocent I. in the name of the Council, in these words: "Since the Lord, by the signal gift of his grace, has placed you in the apostolic see, and, in our times, has exhibited such a character in your person, that it will be rather imputed to our negligence, than to any haughtiness or neglect of duty on your part, if we do not expose to your Holiness what seems necessary for the good of the church; we therefore beseech you to give your pastoral attention to the dangers of the weak members of Christ. A new heresy, a pernicious tempest has been raised, by the enemies of the grace of Christ, who are endeavouring, by their impious discourses, to deprive us of the blessing we implore in the Lord's Prayer. . . . But, we think, that with the merciful aid of our Lord Jesus Christ, who is pleased to direct you when you apply to him for counsel, and to grant your petitions; those, who entertain these perverse and pernicious doctrines, will yield to the authority of your Holiness, which is derived from the authority of the Holy Scriptures, &c." *Epis. 92, ad Innoc. 1.*

Could Pope Innocent have exercised his apostolical authority in the Churches of Africa, in suppressing the Pelagian errors, if he had not been the supreme Pastor of the whole Church? Could St. Augustin, and the Bishops of this African Council, have declared that this authority, which they invoked, was derived from the authority of the sacred Scriptures, if they had not acknowledged it to be of divine institution, and divine right?

Pope Innocent, in his answer to this letter, writes: "That all ecclesiastical matters, throughout the world are, by divine right, to be referred to the Apostolical See, that is, to Peter, the author of its name and honor." He commends the Bishops of this Council for so doing: "following," says he,

“ the ancient rule, which you know with me, has been always observed by the whole world.”

The confirmation, given by Pope Innocent to the Council of Milevum, and also to that of Carthage, held the same year, being brought to Africa, St. Augustin said: “ The decisions of the two Councils having been already sent to the Apostolic See, the rescripts are also come from thence. The cause is now finished: would to God, that the error may at last have an end.”—*St. Aug. Serm.* 131, n. 10.

9th. Nestorius, patriarch of Constantinople, taught false doctrine in his Church. Pope Celestine, well informed of the fact, commissioned St. Cyril, patriarch of Alexandria, in his name, to proceed against Nestorius, and to deprive him of the communion of the Church, unless he retracted his error. The Pope gave the commission to St. Cyril in these terms: “ Wherefore you, with the authority of this See, and acting in our name, place, and power, shall execute this sentence with the utmost rigour, viz. that, if within ten days, to be counted from the day on which this our admonition is signified to him, he does not in express terms anathematize his wicked doctrine, your holiness shall immediately provide for that see, and he shall know that he is excommunicated.” *Epist. ad Cyrillum.* 1 part. Conc. Ephes. cap. 15.

The Bishops of the General Council of Ephesus, in 431, thought it their duty to comply with the injunction of this letter of Pope Celestine. They motive the sentence of the deposition of Nestorius in these words: “ compelled by the sacred canons, and by the epistle of our most holy father and fellow minister, Celestine, bishop of the Church of Rome, bathed in tears, we proceed to pronounce this doleful sentence against him.”—*Act i.* Conc. Ephes.

In the second action, or session, the Pope's Legate spoke in these terms: “ We give thanks to this holy and venerable Synod, that after the letters of our holy and blessed Pope

had been read to you, you expressed your joyful feelings to your Holy Head, by your acclamations. For you are not ignorant, that the blessed apostle Peter is the head of all the faithful, even of the apostles." In this address to the Fathers of the Council, the Bishop of Rome is called their Head.

The same Legate spoke more explicitly on this subject in the third action: "There is no doubt, indeed it is known to all ages, that the most holy and blessed Peter, prince and head of the Apostles, pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and that the power of binding and loosing was given to him; who, to this time, and at all times, lives and exercises judgment in his successors. Hence our holy and most blessed Pope Celestine, bishop, who is the successor in order, and holds the place of Peter, has sent us to this Synod, to supply his presence."

Juvenal, patriarch of Jerusalem, spoke thus in the fourth action: "It was the duty of John, the most reverend bishop of Antioch, considering this holy and great and general Synod, to come without delay and clear himself of those things which are laid to his charge, before the Apostolic See of Rome, which is with us here; and to shew obedience, and to do honour to the apostolical holy and Roman Church of God, by which the Church of Antioch must be directed and judged, as custom, derived from the apostolical rule and tradition, particularly requires." This is the language of the patriarch of Jerusalem, proclaiming, before a general Council held in the East, the superior judicial authority of the bishop of Rome over the patriarch of Antioch.

In the general Council of Chalcedon, held in 451, the Legates of Pope Leo pronounced sentence against Dioscorus patriarch of Alexandria, in these words: "Wherefore the

holy and most blessed Pope Leo, head of the universal church, invested with the dignity of the apostle Peter, who is named the foundation of the church, and the rock of the faith, and the keeper of the gate of the kingdom of heaven; hath, by us, his Legates, with the consent of the holy synod, stripped him (Dioscorus) of his episcopal dignity, and removed him from every sacerdotal function.”—(*Epist. S. Leonis ad Episcopos Galliae.*) In this instance, pope Leo exercised a high act of his primacy, in the general Council of Chalcedon; when, in his name, and by his authority, as head of the universal church, and as invested with the dignity of Peter, sentence was pronounced against the second patriarch of the church, with the consent of the whole synod, acknowledging this right and authority in the bishop of Rome.

Must there not then be an error in the assertion, that the acts of councils, the language of fathers, of bishops, and even of popes, contradict the pretensions of the papacy (to supreme spiritual jurisdiction over every part of the church of Christ), and trace its rise, after the division of the empire, which took place about the year 378?

Surely sufficient proof is given in the authentic testimonies cited above, of the acknowledged exercise of the supreme jurisdiction of the bishop of Rome over the bishops and patriarchs of the East, in many instances before the period of the division of the empire. Many instances might have been cited of the exercise of the same jurisdiction in the West, but they were not necessary; and it might have been said by some, that the bishop of Rome acted, in regard to these churches, in his quality of patriarch of the West.

This supreme jurisdiction exercised by the bishops of Rome over so many great churches in different parts of the world during the first three centuries, was not derived from the concession of bishops, much less from the grants of emperors or princes; but it was a jurisdiction derived from the

authority of the sacred scriptures, as St. Augustin and the African bishops assembled in council at Milevum declared; it was a supreme judicial and governing authority, which descended to the bishops of Rome, in succession from St. Peter; it was that same authority which was originally given by Christ to St. Peter, who lives and exercises judgment in his successors, according to the language spoken in the council of Ephesus. The exercise of this same authority, by which the true Church of Christ is held together in unity, may be traced through all ages to the present time.

Thus whilst the holy scriptures and the genuine records of ancient usage and practice supply us with proof of the real authority, and of the legitimate privileges conferred on the church, and derived from Christ on all particular churches which are true members of his body; they shew, also, that all these particular churches are subordinate to the supreme authority of the chair of Peter, and of the principal church whence the sacerdotal unity took its rise (St. Cyprian); and that they are subject to the legitimate successor of St. Peter, the bishop of Rome, as members to the head of the visible Church of Christ on earth.

ON SUPREMACY.

In the primitive times it was held necessary that all Churches, and the Faithful Disciples of Christ, wherever they were dispersed, should be in Communion with the Patriarchal Church of Rome, as the First Church in the Christian World, and the Centre of Unity.

ST. IRENAEUS, who died in the year 202, thus expresses himself on this subject :—" As it would be tedious to enumerate the whole list of successors in all the episcopal sees, I shall confine myself to that of Rome, the greatest, and most ancient, and most illustrious Church, founded by the glorious apostles, Peter and Paul, receiving from them her doctrine, which was announced to all men, and which through the succession of her bishops has come down to us. With this church, on account of its superior headship, it is necessary that every other church, that is, the Faithful of all countries, should be in communion (*convenire*). They, therefore, having founded and instructed this church, committed the administration thereof to LINUS. To him succeeded ANACLETUS ; then, in the third place, CLEMENT. To CLEMENT succeeded EVARISTUS, to him ALEXANDER, and then SIXTUS, who was followed by TELESPHORUS, HYGINUS, PIUS, and ANICETUS. But SOTER having succeeded ANICETUS, ELEUTHERIUS, the twelfth from the apostles, now governs the church."—*Adv. Here.* l. iii. c. iii.

Tertullian, who died in 245, writes: "Let them (the heretics) produce the origin of their churches; the regular succession of their bishops. Smyrna has her Polycarp, appointed by St. John; Rome her Clement, ordained by St. Peter; and so the other churches. . . . In Italy there is Rome, an authority to which we can readily appeal. Happy church, which the great apostles fully impregnated with all their doctrine and with their blood."—*De Praescrip.* c. xxxii. and xxxvi.

St. Cyprian, who suffered martyrdom in 258, writing to Pope Cornelius, states the improper conduct of certain schismatics, who had gone from Africa to Rome, and says: "After these attempts, having chosen a bishop for themselves, they dare to sail and to carry letters from schismatics and profane men to the chair of Peter, and to the principal Church, whence the sacerdotal unity took its rise; not reflecting, that the members of that church are Romans, whose faith was praised by St. Paul, to whom perfidy can have no access."—Ep. 59.

St. Optatus of Milevis, about the year 380, writes thus to Parmenianus the Donatist: "You cannot deny that St. Peter, the chief of the apostles, established an episcopal chair at Rome: this chair was one; that all others might preserve unity, by the union which they hold with it; . . . so that now, he is a schismatic and an offender, who sets up another, against the only chair."—*De Schismat Donat. Lib 2.*

St. Jerom, seeing a division in the church of Antioch, and not knowing whom to adhere to, wrote two letters to Pope Damasus, in 376 or 377, to consult him, how he ought to act. In the first he says: "I am joined in communion with your Holiness; that is, with the chair of Peter. Upon that rock I know the church is built. Whoever eats the lamb out of that house, is a profane person. Whoever is

not in the ark, shall perish in the deluge....Whoever gathers not with you, scatters; he who is not Christ's, belongs to Antichrist....Order me, if you please, what I should do." Not receiving a speedy answer, St. Jerom wrote a second letter, conjuring his Holiness to answer his difficulties, and not despise a soul for which Jesus Christ died. "On one side," says he, "the Arian fury rages, supported by the secular power: on the other side the Church (at Antioch), being divided into three parts, each would needs draw me to itself. All the time, I cease not to cry out, Whoever is united to the Chair of Peter, he is mine!" Ep 14 and 16, *ad Damas*.

From these and other testimonies, which might be cited, we may see, that in the early ages of the Christian Church, the Bishop of Rome, as the successor of St. Peter, was respected as the Visible Head of the Church of Christ on Earth, as the Common Father of the Faithful, and as the Centre of Unity, Faith and Government. We may also see, that all true Christians felt it to be their duty, to be united in communion with him, as members with their head, as children with their father, and as subjects of the kingdom of Christ, of which he was acknowledged to be the Supreme Ruler on Earth.

ON THE INTERCESSION OF THE SAINTS, &c.

PROTESTANTS maintain that the Saints in heaven are not acquainted with what takes place on earth, and cannot hear the supplications which are addressed to them when we implore their intercession.

This proposition is contrary to the Gospel.

1st. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons that need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 7, 10.)

The angels in heaven, therefore, have a knowledge of the sinner who does penance; so likewise the saints in heaven possess the same knowledge, since we read in the gospel that the saints are raised to equality with the angels, for it is written, "they are as the angels of God in heaven." (Matt. xxii. 30.) Now if the saints and angels in heaven thus possess a clear and distinct knowledge of a sinner's repentance—a sentiment which resides in the heart of man, and forms one of his most secret and hidden thoughts—if God, who is the searcher of hearts, has revealed to them this occurrence in their state of glory, what should prevent them from having, by the same revelation of God, a knowledge of our prayers, when we desire to communicate to

them our wants in spite of the distance between them and us? "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 36.)

2nd. "And the four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials, full of odours, which are the prayers of the saints." (Rev. v. 8.) "And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." (Ibid. viii. 4.)

From these passages we learn that the saints offer to God, not only their own prayers, but ours also, which would be utterly impossible did they not possess a knowledge of what passes on earth. "Who can doubt," says Origen, "that our holy fathers aid us by their prayers, and strengthen and excite us by the example of their actions, as also by the writings they have left us; herein teaching and instructing us how to fight against the adverse powers, and in what manner these contests are to be maintained? Thus they fight for us, and advance armed before us." (Homil. xxvi. in Num. tom. ii.)

Eusebius of Caesarea, in his Comment. in Psalm lxxviii. asserts, that "We, indeed, have not been deemed worthy to fight to the last, and to spill our blood for the Lord; but because we are the children of those who thus died, clothed as it were with their virtue, we pray to find mercy through them: Be propitious, O God, to the children of the slain." And again, Comm. In. Asai, "May we be found worthy by the prayers and intercession of all the saints."

St. Cyril of Jerusalem, after giving an account of the various supplications addressed to God by the priests after the holy sacrifice of the mass, adds: "We next commemorate those who are gone before us, the patriarchs, prophets, apostles and martyrs, begging that, through their prayers,

God would receive our supplications.”—*Catech. Mystag.* v. n. vi.

St. Basil, in celebrating the feast of the forty martyrs, thus speaks to his hearers: “Who is oppressed by care flies to their aid, as does he that prospers: the first to seek deliverance; the second, that his good fortune may continue. The pious mother is found praying for her children; and the wife for the return of the health of her husband. O ye guardians of the human race! O ye powerful messengers before God! let us join our prayers with yours.”—*Hom.* xx. in forty Martyr, tom. ii.

St. Ephrem, of Edessa, in all his sermons entreated the saints to intercede for him with God. “Most merciful God,” exclaims he in a sermon (*De Laude B. Mar. Virg.*), “through the intercession of the most Blessed Virgin Mary, and of all the angels, and of all the saints, shew pity to thy creature.”

St. Gregory, of Nyssa, in the life of St. Ephrem, thus addresses this holy deacon: “Do thou now, being present at God’s altar, and with his angels, offering sacrifice to the prince of life, and to the most holy trinity, remember us; begging for us the pardon of our sins.”

3rd. “And in hell he lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that in thy life time thou receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed.” Luke xvi. 23—26.

If this soul amidst the torments of hell could know what passed in a place of rest, in which Abraham and Lazarus

were stationed ; if Abraham could hear the supplication of the rich man in torments, and the sufferer converse with Abraham, though they were at such an immeasurable distance from one another, and there was an immense abyss between them, Protestants may learn from this gospel history, that spirits may converse from afar, and that consequently the distance between heaven and earth is no impediment to the saints in glory from hearing the prayers of those on earth who solicit their intercession.

4th. " Therefore the heart of the king of Syria was sore troubled for this thing ; and he called his servants, and said unto them, will you not shew me which of us is for the king of Israel ? And one of his servants said, none, my Lord, O king : but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."—2 Kings, vi. 11, 12, al 4 Kings.

Protestants are here to observe, that the prophet Elisha knew what the king of Syria was saying in his chamber at Damascus, while the prophet himself was at Dothan. In the same book of kings is also notified what passed between his own servant Gehazi and Haaman the Syrian, at a great distance. " But he went in and stood before his master, and Elisha said unto him, whence comest thou, Gehazi ? And he said, thy servant went no whither. And he said unto him, went not mine heart with thee, when the man turned from his chariot to meet thee ?"—Ibid. v. 25, 26.

Now, if this prophet knew by the light of prophecy, what was passing at so great a distance from the place in which he stood, the saints in heaven may assuredly, by the light of glory, become acquainted with transactions on earth. Grotius, in his *Treatise of the Truth of the Christian Religion*, says : " It is not hard to be understood that the martyrs may have knowledge of our supplications at so great a distance, if we remember that the prophets also living in

this gross body had the like privilege ;” and according to this opinion he continues the argument in such a manner : “ That pious men departed from this life are touched with a care of the living, and do pray to God for them, was an opinion deeply fixed in the minds of the Jews in those times when they were very far from idolatry, that is, after Esdras to this day. Abraham in Josephus, being ready to slay his son, utters these words : ‘ O son ! I poured out a vast number of prayers that I might have thee for my son ; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor anything wherein I thought myself happier than to see thee grown up to man’s estate, and that I might leave thee, at my death, the successor of my dominions ; but since it was by God’s will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind, for I resign thee up to God who has thought fit now to require this testimony of honour to himself, on account of the favours he hath conferred on me, in being to me a supporter and defender ; accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to leave this world, neither by disease, by war, nor any other severe way by which death usually comes upon them, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee nearer to himself, and thou wilt there be to me a succourer and supporter in my old age, on which account I principally brought thee up ; and thou wilt thereby procure me God for my comforter instead of thyself.’ ”—*Flavius Josephus, Jewish Antiquities*, book i. c. 13.

Moreover, Philo de Diris, says, “ the Israelites have three advocates : God’s goodness, their ancestor’s prayers, and a

life every day growing better. And concerning their ancestors thus he speaks: 'They being freed from the body, do exhibit to the supreme Lord a naked and sincere worship, and do make prayers for their sons and daughters not in vain, God the father rewarding them with a gracious audience.' "

Grotius, after quoting many other passages of valuable authorities, closes his argument with these words: "So that a man not blinded by prejudice, may easily judge it more credible, that the martyrs will have some knowledge of our affairs, than that they have none."

5th. "And I heard a loud voice saying, in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the incense of our brethren is cast down, which incensed them before our God day and night."—(Rev. xii. 10.)

This passage is applied to the devil, who was perpetually employed in bringing accusations against the servants of God: it may therefore be presumed, that the infernal spirits have a knowledge of what passes among men even in their most secret communications. Indeed Protestants allow that the devil is acquainted with what takes place in this world, and that he receives the vows and invocations of magicians and sorcerers who have abandoned themselves to him. Now it is perfectly clear that the wicked spirits have not more sagacity and knowledge than the good angels. I trust that we may be permitted, without fear of contradiction, to ascribe to the glorified spirits knowledge at least as extensive as that which Protestants acknowledge to be possessed by the spirits of darkness. Hence I conclude that the saints and angels in heaven have a knowledge of the whole purport of our prayers and supplications.

The Catholic Church recognises two methods of praying to God by the intercession of the saints: the first is, to beg

of God, by the merits of the saints, to hear our petitions: the second is, to supplicate the saints to intercede in our favour before the throne of grace. Protestants reject both these modes.

In the first place they maintain, that we ought not to pray to the Almighty to hear our prayers through the merits of the saints, who cannot serve us in obtaining the divine grace.

This opinion is expressly contrary to the words of their own bible. 1. "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people." (Exod. xxxii. 13, 14.)

It is hence sufficiently apparent that Moses prayed to the Lord to spare the children of Israel, by the merits of the holy patriarchs, Abraham, Isaac, and Jacob. The sacred scriptures at the same time furnish ample testimony that this prayer of Moses in favor of the Israelites was heard.

2nd. "For I will defend this city to save it for mine own sake, and for my servant David's sake." (Isa. iii. 37.)

We read here, that in the reign of Ezekias, God protected the holy city of Jerusalem, at the moment when it was exposed to the danger of being pillaged by Sennacherib, and that this protection of God was bestowed from the love he bore to the holy king David, the merits of the saints deceased may therefore be of service to the living. At the same time we fully admit that the merits of the saints are of no value in the sight of God excepting through the merits of Jesus Christ, who by his death has enabled the saints to deserve the grace of intercession which is granted to them, and in virtue of which they obtain credit before the throne of grace, with a view to those rewards which are promised.

3rd. O Lord God, turn not away the face of thine anointed. Remember the mercies of David thy servant." (2 Chr. vi. 42.)

Thus prayed Solomon at the consecration of the temple, when he offered to God the merits of king David ; thus the people of God, who lived under the old law, were accustomed to pray. They made a remembrance before God of the patriarchs Abraham, Isaac, and Jacob, offering frequently to God the merits of their deceased saints to calm his anger and obtain his mercy ; and the holy scriptures themselves attest, that in favor of the holy patriarchs God often preserved from condign chastisement their guilty posterity.

In the second place, Protestants say it is not lawful to invoke the saints or angels, nor to ask them to intercede for us before God ; an assertion which is in express contradiction to the words of their own bible.

1st. "The angel which redeemed me from all evil, bless these sons, and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth." (Gen. xlviii. 16.)

We have here, in the written word of God, a decisive proof of the invocation of angels, and consequently of the saints.

St. John Chrysostom, in his sermon to the people of Antioch, on the feast of several martyrs, speaks thus: " We, on this day, celebrate their feast ; but, on all days, let us pray and beseech, that they become our patrons: for not only when alive, but much more when dead, they can inspire confidence." (*Hom.* 51, de St. Bernice, &c. Ep. 1.) And again, (*Hom.* 1, in 1 Thess. v. xi.) " Let us invoke," says he, " the intercession of saints, that they extend to us a helping hand, while we ourselves remain constant in the pursuit of virtue."

2nd. "The angel of the Lord answered and said, O Lord of hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?" (Zech. i. 12.)

This passage furnishes an evident proof that the holy angels intercede for us before God; and can it be made a matter of doubt that the saints in heaven perform the same charitable office? Now if the saints and angels offer up supplications for us in heaven, on what ground can it be pronounced unlawful to ask for these intercessions? St. Ambrose boldly states that, "the angels who were appointed to be our guardians, must be invoked, and the martyrs likewise, 'obsecrandi sunt angeli' pro nobis—Martyres obsecrandi,' whose bodies seem to be a pledge for their patronage. They who in their blood washed away every stain of sin, can implore forgiveness for us: they are our guides, and the beholders of our lives and actions: to them, therefore, we should not blush to have recourse."—(*Lib. de Viduis, Ep. 4.*) And again: "He therefore who honours the martyrs, honours Christ, 'quisquis honorat martyres, honorat et Christum;' while he that despises the saints despises the Lord. (Luke x. 6.) 'He that despiseth you, despiseth me.'"—*Sermon ii. de SS. Petro et Paulo.*

Did not Luther despise the Lord when he dared to say the apostles were great sinners, vulgar and illiterate scoundrels? "Die apostel sind auch grosse sündler gewesen, und gute, grobe, grosse schalk;" that St. Jerome was "a heretic;" St. Chrysostom "a prattler;" and rejecting the intercession of saints with ridiculous raillery, he blasphemed his God: "I beseech you, my dear little devil, that you intercede with God for me; my dear little devil, pray to God for me!!!"

The Catholic Church, in the invocation of saints and

angels, professes to solicit only their intercession; and for pursuing this innocent practice of devotion, many millions of Catholics, distinguished by their eminent piety, are charged by Protestants with the heinous crime of idolatry !!!

To this article of the Catholic faith Protestants make the following objection: that to have recourse to the intercession of the saints is to do an injury to the mediation of Jesus Christ. This sentiment is contrary to the doctrine of the sacred scriptures, which expressly teach us, that we are to resort to the prayers and intercession of holy persons. In effect, we there read that Abimelech had recourse to the intercession of Abraham, and that he received the benefit of preservation (Gen. xx.); that the three friends of Job asked the patriarch to pray for them (Heb. xiii. 18); that St. Paul himself frequently solicited the prayers of his flock (Thess. v. 25). Protestants themselves are constrained to acknowledge that this practice is lawful, and conformable to the written word. It would even seem that greater injury is done to the mediation of Christ by asking the living to intercede for us before God, than in addressing our prayers to the saints for the same purpose. At all events, we must rest satisfied that no injury whatever is done to the mediation of Christ in soliciting the intercession of the saints, since the saints themselves, whether during life or after their decease, employ their intercession and prayers to God in our favour, “solely through the mediation of Jesus Christ, and never without this mediation,” insomuch that both the saints and ourselves have but one mediator between God and men, the man Christ Jesus. “For there is one God, and one mediator between God and men, the man Christ Jesus.”—(1 Tim. ii. 5.)

Protestants reply, that it is useless to employ the intercession of the saints, as we are fully aware that God is disposed to lend a favourable ear to our petitions.

To this we answer, that such an argument, if it possessed any weight, would render unlawful any recommendation to prayers of the living as well as to those of the saints who are deceased. However, our requests to the living and to persons of exemplary piety for prayer in our behalf, are authorised in many parts of the holy scripture. We see that St. Paul himself frequently adopted this practice, and that he solicited the prayers of his flocks at Ephesus, Thessalonica, Colossa, and other places.

“Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for the saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mysteries of the gospel.” (Ephes. vi. 18, 19.)

Here is a striking proof of the estimation in which St. Paul held the prayers of the virtuous. He who possessed such transcendent merit before God, is seen to ask the prayers of his brethren on earth. Who can induce himself to think that the prayers of St. Paul, reigning with Christ in heaven, can be without effect? But another truth is here inculcated by the apostle, and it regards the obligations by which Christians are bound to recommend to God in a special manner the ministers of Christ and his Church, that he may arm them with virtue and strength to preach his gospel with a holy liberty, and that he may bless their apostolic labours with an abundant grace. The passage I am about to quote is entitled to peculiar attention: “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.” (Rom. xv. 30.)

This entreaty of St. Paul demands the most deliberate reflection, as it alone serves to cover with shame and confusion those persons who imagine that God is offended by

the act of a faithful man imploring the intercession of saints who rejoice with Christ in heaven; while here we see that the apostle, with marked affection and unbounded effusion of heart, implores the succour and the prayers of the Christians on earth, all of whom were not particularly eminent for virtue and sanctity. "I beseech you, my brethren, by our Lord Jesus Christ, in whom we are united, and by the common charity which we have received from the Spirit, that you would combat with me (this is the import of the Greek text,) in your petitions in my behalf before God."

Now why should we not be enabled to recommend ourselves to the prayers of persons who lead a holy life? why should it be deemed useless to employ the intercession of others? If, therefore, it is assuredly profitable to solicit the prayers of the living, it is equally profitable to recommend ourselves to the prayers of the saints who are deceased; since, if it be lawful for me to ask a holy man to pray for me whilst he is in this vale of tears, by what right can I be prevented from soliciting from him precisely the same thing when he shall be translated to glory? I challenge the most acute Protestant to resolve this problem, and to support his opinion by any solid reasons.

St. Augustin, after asserting that the saints, by their prayers to God, assist those who invoke their intercession, adds, that "God Almighty, every where present, hearing the supplications of his martyrs, may, by the ministry of his angels, grant the succours that are requested."—(*De Cura pro Mortuis Gerenda*, c. xvi.) It is moreover recorded, that in the council of Chalcedon (4 *Gen. Council*), the fathers with one voice, exclaimed, "Flavian, though dead, still lives; may the martyr pray for us."—*Act xi. Conc. Gen. Ep.* 4.

Protestants proceed to reply, that the act of soliciting the intercession of the saints is an offence to God, as it appears

to indicate that we believe the saints more merciful towards us, and more disposed to assist us, than God himself; and, independently of this consideration, they ask, why do Catholics prefer the practice of addressing their prayers to the saints, to an immediate application to God himself, the only author of all good, and the distributor of all graces and blessings?

(St. Asterius, of Amasea, says: "The saints, in virtue of their power with God, are the intercessors of the world. Though dead, they can still do much. Precious in the sight of the Lord is the death of his saints. (Ps. cxv.) Therefore, let us offer up our prayers to God, and entreat the martyrs that our common Lord would communicate the spirit of compunction to those who err."—(*Encom. in SS. Martyres. Ep. 1.*) "If the apostles and martyrs, while upon earth, and while they must be anxious for themselves, can pray for others, much more will they do it when victory has crowned their triumphs! Quanto Magis post Coronas, Victorias, et triumphas?"—*Jerome adv. Vigilant. Ep. lx. tom. i.*

In Theodoret's History of the Lives of the Fathers, is to be found: "I wish and desire that by their intercession I may obtain divine help." And in another work he says: "They who are in health, pray for its continuance; while they pray to be freed who are oppressed by illness. But it is not as gods that they address the martyrs, but as celestial men, entreating them to become their intercessors."—*Serm. viii. adv. Gentes. Ep. 4.*

St. Gregory, of Nazianzum, in his Funeral Oration on his friend, St. Basil, says: "And now he indeed is in heaven, there offering up sacrifices for us; pouring out prayers for the people; for he has not left us, so as to have deserted us. And do thou, sacred and holy spirit, look down, I beseech thee, on us.")

This objection Protestants deem unanswerable; it is,

however, expressly contradicted by the following passages quoted from their own version of the scriptures.

“Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live. . . . So Abraham prayed unto God, and God healed Abimeleck, and his wife and maid-servants; and they bare children.” (Gen. xx. 7, 17.)

“And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.” (Job xlii. 7, 8.)

These words of God destroy to the very foundation, the whole system of objections raised by Protestants against the invocation of saints; for do we not here read that God himself refers wicked persons to his holy servants, that they may intercede for them? Yet assuredly no one will be bold enough to infer from this fact, that these servants were more distinguished than God himself for mercy and goodness. The truth is, we are led to discover that God in his mercy has ordained that these great saints should be empowered to intercede for the wicked, and preserve them from destruction by their prayers. It has entered into the designs of a merciful God that we should be favoured with the aid and defence of powerful and illustrious advocates—be thus preserved from the consequences of divine wrath. Sinners, persons the most addicted to evil, and the farthest remote

from every practice of virtue, who carry their evil propensities so far as to delight in the slavery of the devil, will probably never pray for themselves: hopes, nevertheless, may be entertained that the saints and angels in heaven, and holy servants of God on earth, may pray for them with fervour, and may frequently appease the anger of God, who is observed to grant to such sinners an efficacious sanctifying grace, which moves their hearts and inspires their conversion. When this beneficial result takes place, is not the sinner infinitely indebted to the divine bounty, that he has in the heavenly court some powerful intercessor to pray for him, who paid so little attention himself to the important concerns of his salvation? If I am asked why God, who is infinite in mercy, should listen more favourably to the intercession of saints in favour of sinners than to the prayers addressed by sinners themselves, the sacred scriptures furnish this answer. "The effectual fervent prayer of a righteous man availeth much," (1 James v. 16,) and assuredly more than the petitions of sinners, for this enters into the order of divine justice; at the same time the mercy of God is displayed in the fairest light, when he spares the sinners by suffering himself to be moved by the prayers of the just man.

Without quoting more authorities, which I could adduce from other holy fathers and ecclesiastical historians, I shall close this argument with the Council of Trent.

Sessio xxv.—*De Invocatione SS.*

"The holy synod commands all bishops and others, to whom is entrusted the office of teaching, that, according to the practice of the Catholic and Apostolic Church, received from the earliest ages of the Christian religion, and according to the united opinions of the fathers, and the decrees of

holy councils, (a) they, in the first place, diligently instruct the faithful on the intercession and invocation of the saints; the honour due to relics, and the lawful use of images; teaching them that the saints, reigning with Christ, offer up their prayers to God for men; that it is good and profitable humbly to invoke them, and to have recourse to their supplications and assistance, in order to obtain favour from God, through his Son, Jesus Christ our Lord, who is our only redeemer and saviour."

(a) This is acknowledged also by Thorndyke, a learned Protestant writer, who, in his Epilogue to the Tragedy of the Church of England, expresses himself thus: "It is confessed, that the lights, both of the Greek and Latin Church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ambrose, St. Jerome, St. Augustin, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the great, St. Leo the great, and all after that time, have spoken to the saints and desired their assistance or prayers."

Who shall be bold enough to affirm, that all these lights, both of the Greek and Latin Church, by addressing their prayers to God through the saints, have agreed so exactly together, for no other purpose than to adopt a practice which Protestants repudiate as being rather repugnant to the word of God? (See the Twenty-second Article of the Protestant Religion.)

I will subjoin the opinion of Luther upon this point, though rather as an object of curiosity, than for the purpose of founding any argument upon it.

"Concerning the invocation of saints," says he, "I agree with the whole Christian Church, and am of opinion that the saints in heaven are to be invocated; for who can contradict the wonders daily wrought at their tombs?"—(*In*

Purg. Quorund. Artic. tom. i.) Again: "Some, however, may say, of what use can the saints be to us? Thou art to use them as thou dost thy neighbour; for as thou sayest to him, pray to God for me, so mayest thou to St. Peter, pray for me."—(*In Festo Sti. Johannis Baptistae.*) And in another place: "Let no one omit to invoke the Blessed Virgin, and the angels and saints, that they may intercede with God for them at that instant (the hour of death)."—*Luther's Praep. ad Mort.*

ON PRAYING IN AN UNKNOWN TONGUE.



THE Twenty-fourth Article of the Protestant religion runs thus:—"It is a thing repugnant to the Word of God and the custom of the primitive Church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people."

This sentiment is contradicted both by the Old and New Testament. "And there shall be no man in the tabernacle of the congregation when he (the high priest) goeth in to make an atonement in the holy place until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Levit. xvi. 17.) The Vulgate, *Ibid.*, reads:—"When the high priest goeth into the sanctuary to pray for himself and his house, &c. &c."

"And it came to pass, that while he (Zacharias) executed the priest's office before God, in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense." (Luke i. 8, 9, 10.)

We here see, that in the old law the priest offered sacrifice in the tabernacle and the temple, whilst the people remained without in prayer; and that so far from being in a situation to hear what was recited, during the sacrifice,

they were under a strict prohibition to be in the place where the priest officiated. It is thus apparent that those who assisted at the sacrifice, were debarred from hearing and seeing what passed. It is therefore by no means necessary that the public service of the church should be performed in such a manner as to enable all the faithful to hear and understand it; and as in the old law it was sufficient that the people of God should know that the sacrifice offered was either a holocaust, an oblation, or a peace-offering, and that the worship and adoration paid to the Deity related to these different objects, although the people could neither see nor hear the officiating priest; so in the new law it perfectly suffices that the people assisting at the Eucharistic sacrifice should be apprised that this sacrifice is instituted by our Redeemer to fulfil the same exalted purposes, and to complete the objects of the ancient sacrifices; that the great oblation is at once eucharistic and propitiatory; and that in these great objects consists the adoration paid to God, without any necessity on the part of the faithful of understanding the language in which the service is performed. The reason of this is perfectly obvious; for the design of the liturgy, the public service of the church, is certainly not the same as the object of a sermon, a catechistical lecture, or any instruction addressed to the people; and the daily tribute of prayers or of thanksgiving and adoration, may be paid to God by the priests of the church, while the assisting faithful, by answering Amen, give their assent to the prayers of the church, and thus become partakers of the graces and benefits which those supplications are calculated to obtain.

It is here proper to advert to the known distinction between private and public prayer. Private prayer is that which is addressed to the throne of grace by the people in their own behalf; public prayer is that which is performed by the priest for the benefit of the people. This latter kind

belongs to the function of the priest, and is not within the competence of the faithful. As to private prayer, it has in every age been offered by the faithful in a language understood by them; but with respect to the public service of the church, it is not at all essential that it should be performed in the vulgar tongue to be understood by the assistants, since the sacrifice is not the action of the people, but that of the priest for the benefit of the people. After this clear and explanatory account of the nature of the public service, may we not ask, with an air of confidence, whether the public prayers of the priest may not penetrate the heavens and reach the throne of grace, though recited in Latin, in Greek, or Hebrew, without any recurrence to the vernacular language of each particular country?

The Protestant Ross, in his view of all Religions, says, that "the Cophics, Jacobites, Georgians, Circassians, and others, use not their vulgar language, but an unknown tongue to the vulgar in their divine service." We may add, thus at the present time the Jews, the Greeks, and the Abyssinians continue to perform their divine service in a language unintelligible to the majority of them.

Protestants reply to this, that the apostle St. Paul prohibits the use of the liturgy in an unknown tongue, and that he assigns various reasons for this prohibition. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter with the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air? Wherefore let him that speaketh in an unknown tongue, pray that he may interpret; for if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else when thou shall bless with the spirit, how shall he that occupieth the room of the unlearned, say amen at thy giving thanks, seeing he understandeth not what thou sayest? For thou verily

givist thanks well, but the other is not edified." (1 Cor. xiv. 8, 9, 13, 14, 16, 17.)

Protestants imagine that they can draw from this passage an unanswerable argument against the use of the liturgy in an unknown tongue. This is a pregnant proof of their superficial simplicity in interpreting the scriptures, of their facility in altering them; since it is decidedly clear, that in the whole of this chapter the apostle does not say a single word respecting the public liturgy of the church, and does not make use of the word unknown. The word unknown is added no less than five times to the text in this chapter of the Protestant Bible. (1 Cor. xiv. 13.) *Vulgate*.—"Et ideo qui loquitur linguâ: oret ut interpretetur." This fidelity of the Vulgate to the text has been followed by the Italian, German, Spanish, French, &c. translators of the Bible, so *Italian*.—"E percio chi parla una lingua domandi la grazia di interpretarla." *German*.—"Darum, wer mit der Zunge redet, dere bete also, das ers auche auslege." *Spanish*.—"Y por esto el que habla una lengua, pida la gracia de interpretarla." *French*.—"C'est pourquoi, que celui qui parle une langue, demande à Dieu le don de l'interpreter." *Eng. Cath. Vers*.—"And therefore he that speaketh by a tongue let him pray that he may interpret." Is not the addition of the word unknown, which we find in the Protestant translation, introduced for the purpose of making it appear to the ignorant people that mass and other ecclesiastical offices practised in the Catholic church ought not to be said in Latin?

The divine service was unquestionably performed at Corinth in the Greek language, which was that of the country; the apostle was therefore under no necessity of giving lectures to the Corinthians on the subject of celebrating the divine service, or performing public prayers in

an unknown tongue. What, therefore, was his design? In order to furnish Protestants with clear ideas respecting these words of the apostle, it is necessary to remind them, that the gift of tongues bestowed upon the apostles by the descent of the Holy Ghost, was transmitted to the christians of the primitive church, and was enjoyed by them for a considerable period. In the public assemblies of the faithful, use was made of this distinguished gift, either before or after the celebration of the divine service. Extemporaneous discourses were held, prayers, prophecies, hymns, and moral entertainments, formed the subject of these discourses, which were delivered in a language foreign both to the speaker and the audience. Respecting this practice, St. Paul observes, that it is more calculated to display ostentation and vanity, than to edify the audience. He forbids accordingly this kind of extemporaneous prayer and instruction in unknown tongues, unless the speakers should interpret what they deliver, or the hearers understand it. True, replies the Protestant; but these arguments of St. Paul against prayers or discourses, made either before or after the divine service, equally tend to discountenance all liturgies in an unknown tongue. To this observation I reply, that all those who attentively peruse this chapter of St. Paul, must clearly see that in the passages under consideration, by which Protestants imagine every kind of prayer in a tongue not generally understood to be forbidden, the apostle authorises the Corinthians to speak and pray in any language whatever, "provided there be some among them possessed of the gift of interpretation." Wherefore, says he, "let him that speaketh in an unknown tongue, pray that he may interpret." (1 Cor. xiv. 13.) And again: "If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret." (Ibid. xiv. 27.)

Does not the apostle here expressly permit the Corinthians to speak and pray "in any tongue whatever, provided there be interpreters present?"

Now the Latin liturgy of the Catholic Church is sufficiently interpreted and explained to all the faithful, inasmuch, that those who do not understand the Latin language are well instructed in all the parts of the divine service; and the most ignorant among the faithful, as well as the priest who occupies the place of the unlearned, possess sufficient information on these subjects to be enabled to answer amen to the prayers and thanksgivings recited by the priest.

Alban Butler, in his Sixth Letter on Mr. Archibald Bower's History of the Popes, speaks thus: "The people daily hear the scriptures read and expounded to them by their pastors, and in good books. Even children have excellent abridgments of the sacred history, adapted in the most easy and familiar manner to their capacity, put into their hands. The divine books themselves are open to all who understand Latin, or any other of the learned languages, in every Catholic country; and every one may read them in the vulgar languages, if he first ask the advice of his confessor, who will only instruct him in what spirit he is to read them."

This irrefragable argument, therefore, which Protestants pretend to discover against the use of the Latin liturgy in this chapter of St. Paul to the Corinthians, may safely be pronounced to have no validity. On the contrary, it appears from this passage of the apostle, that the Catholic liturgy and the holy scriptures in Latin, or in any other learned tongue, are duly authorised, provided they be interpreted for the edification of the faithful. It is a most undoubted fact, that this liturgy has been effectually explained and published in many satisfactory works; and that with respect to the substance of what is done and recited in the divine service, the Catholic faithful are better versed in the Latin

liturgy, than the members of the Protestant establishment are in the service of the Anglican Church.

Finally, it is unquestionable that Christians have no specific command from God, directing in what language the service is to be performed. Even the Jews, after having corrupted their primitive language by the long captivity of Babylon, continued to perform the divine service in Hebrew, although this tongue was almost unintelligible to the majority of them. Had it been an abuse, undoubtedly Jesus Christ, when disputing with the Pharisees, would have strongly condemned them for it; but by his silence on this subject, he approved what they did, and what Catholics at present do.

For a further illustration of this argument, I will cite in its original, an interesting passage of De Rossi's valuable work, entitled, *Della Lingua propria di Cristo e degli Ebrei Nazionali della Palestina, da tempi dei Maccabei*. "L'Ebreo, il linguaggio de' primi uomini, de' Patriarchi, de' discendenti di Sem, e consequentemente del Popolo Ebreo, dopo essersi conservato vivo ed incorrotto per il Corso di trenta quattro a trenta cinque Secoli, 'dovette alla fin fine soccombere al fato degli altri linguaggi. La Cattività del corpo intero degli Ebrei Palestini sotto ai Caldei, non più uniti come nella Egiziana, in un distretto solo, ma dispersi quà e là in mezzo ai loro Dominatori, e la necessità di servirli e di trattare continuamente con esso loro, sono l' origine della declinazione e tracollo dell' Ebraismo, e di quell' uso e consuetudine di Caldeo che osservossi in progresso negli Ebrei Palestini. L' uso però del primo Idioma non era estinto a tal punto, che i primi ritornati nella Palestina non potessero ancora parlarlo, e l' uso certo che del medesimo fecero insequito Daniele, Esdra, Neemi, Aggeo, Zaccaria, Malachia, nelle loro storie, profezie, concioni, mostra che nelle funzioni della Religione e della sinagoga e ne' sacri loro scritti, si con-

tinuava a far uso di una lingua presso che sconosciuta dal Popolo.”

“Dopo i tempi poi di Alessandro per lo Commercio, la Communion, le guerre avute Coi Siri, e pel governo e Diminco della Palestina da quelli ottenuto, il linguaggio degli Ebrei Palestini partecipò del Siriaco, Che Scostavasi dal Caldeo di Babilonia tanto quanto un dialetto di una lingua medesima Si Scosta dall’ altro, e degenerò in un Caldeo impuro e misto, Che puo Chiamarsi Siro-Caldeo. Tale era il linguaggio, che parlossi in Seguito dai Nazionali della Palestina dai tempi de Maccabei fino ai tempi di Cristo.”

And in all cases where there is no divine injunction, the Church possesses a decided right to weigh the various reasons adduced by opposite parties, and to decide respecting them. This right the Catholic Church has exercised, and, after the most mature deliberation, she has judged that the inconveniences arising from the translations of the liturgy into the vernacular languages of various nations were insurmountable; that such translations, from the constant change in the signification of words incident to every living language, would infallibly be replete with errors, which might eventually lead to much confusion; that the advantages of such translations, if attended with any good effects, would be felt only by the most ignorant portion of the people, and that these advantages are sufficiently found in numberless books of prayers and instructions written in the vernacular languages. Acting on these principles, the Church has wisely ordained, that throughout the western parts of the world, the liturgy should be performed in one language only, which, though unintelligible to many persons, is, however, the language with which all nations are most generally acquainted, and which is publicly taught in all the great cities of Europe.

As the Reformed Church is not universal, and as all the conventicles of this reformed church are circumscribed within

the narrowest limits, and rarely extend beyond the frontiers of a country, of a province, or a canton, this church is not under the necessity of having for public use books for divine service, written in a single language, which is known in all countries. But as the Catholic Church embraces in its communion all nations and all tongues, this universal church, on this account, is obliged to select for its liturgy the languages which are generally spoken and understood by all nations. To preserve uniformity in the public service, in the divine worship, and to avoid the multiplied inconveniences, (Bede says, (*Lib.* i. cap. 1, *Hist. Eccl.*) that there being then four divers vulgar languages in England, the Latin, through the scripture, was made common to them all. These are his words: “Haec in praesenti, juxta numerum librorum quibus lex divina scripta est, quinque gentium linguis, unam eandemque Summae veritatis et verae sublimitatis scientiam scrutatur et confidetur, Anglorum videlicet, Brittonum, Scottorum, Pictorum et Latinorum, quae meditatione scripturarum caeteris omnibus est facta communis.”) of numerous translations of the liturgy of the Catholic Church has ordained that the use of the Latin language should be kept up, a practice established in the time of the apostles; and we find that in this part of the world the divine service was never performed in any other tongue. I affirm that no other tongue but the Latin was employed for the service of the Church throughout Europe and Africa, although that was not the vernacular language of those parts of the world, notwithstanding their subjection to the Romans; and the Greek was certainly the only language used for the same purpose in the greatest part of Asia, although this was not the vernacular idiom of all the nations of the East.

We learn from the Acts of the Apostles (Acts ii. 9, 10), that the Parthians, Medes, Elamites, the inhabitants of Messopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia,

Pamphylia, Egypt, and the countries about Cyrene, had all their peculiar languages. Nevertheless, this practice of the Roman Catholic Church of having her liturgy in Latin, not being an article of faith, but merely a point of church discipline, may consequently be changed. Thus other Catholic nations in communion with Rome, as the Sclavonians, (*Æneas Silvius, Hist. Bohemia, cap. xiii.*), by Pope John the Eighth, and the Chinese, by Paul the Fifth, were permitted to make use of their own language in their worship. A harmony of the Four Gospels, prepared by the Jesuits in the Chinese language, is preserved in the British Museum. (The British and Foreign Bible Society commends the elegance of this version.) The church therefore does not hold it unlawful, but inexpedient everywhere to use the vulgar tongue, as she declares in the Council of Trent:—

“Though the sacrifice of the Mass contains great instructions for the faithful, the fathers judged it not expedient that it should be everywhere celebrated in the vulgar tongue. Each Church therefore, will retain its ancient and approved rites. But that the sheep of Christ may not hunger for want of food, and that little ones may not ask for bread, and there be no one to break it to them; the Holy Synod orders all pastors and them that have the cure of souls, frequently, and especially on Sundays and feasts, to expound some portions of what is read, and some mystery of the holy sacrifice.”—(*Sess. xxii. c. 8.*)

Experience, the surest as well as the most striking of all proofs, has taught Protestants that “the English language has changed so much since the Homilies were written, that they would scarcely now be understood by a common congregation.” Thus wrote Dr. Tomline, in his “Elements,” (vol. ii. p. 536), in the beginning of this century, and it is worthy of observation that the first book of Homilies (written by Cranmer), was published in 1547; the second

(written by Jewell, bishop of Salisbury), 1560. Less than three centuries have made their language unintelligible!!!

Another strange opinion prevails among Protestants, viz. that it is contrary to the general principles of the Catholic religion to publish the Bible in a vulgar tongue. To be convinced of the erroneousness of this opinion it is only necessary to know, that when any nation has been converted or reclaimed to the Catholic religion, the church of Rome has been careful to supply it with a translation of the scriptures, in its vernacular language. The numberless translations of the whole scriptures, or of different parts of them, into Latin, which was once the language of the whole Western Empire, are well known. So early as the fifth century, St. Augustin observed, that "the number of those who had translated the scriptures from the Hebrew into the Greek might be computed; but that the number of those who had translated the Greek into the Latin, could not; for that immediately on the introduction of christianity, if a person came in possession of a Greek manuscript, and thought he had any knowledge of the two languages, he set about translating the scriptures."—*Lib. ii. de Doctr. Christ, cap. 2.*

The Peshito, or genuine version of the Four Gospels into Syriac, was made at the end of the first, or the beginning of the second century. An Arabic version of the whole Bible was published at Rome in 1591. In 1548, as an opening appeared for the introduction of Christianity into Æthiopia, Pope Paul the third caused an Æthiopian version of the New Testament to be published at Rome, for the use of the new Æthiopian Christians. It is observable that all these versions of the Bible are without notes, although it is the acknowledged right of the Catholic Church and her pastors to direct, when, where, and what notes should accompany them. Whence we see, that in every age it has been the wish of the Catholic Church that the sacred writings, both

in the original language and in translations from it, should be circulated in every country into which the Christian religion has penetrated; and thus the charge made against Her of withholding the Bible from the faithful, has, to say no more, been unmercifully exaggerated. The exaggeration has been carried so far as to have made it nearly the universal belief of Protestants, that withholding the Bible from the general body is the rule, and the liberty to read it the exception; whereas, it is much nearer the truth to say, that the withholding of it is the exception, and the liberty to read it, the rule.

The works of the venerable Bede, and of holy Robert of Lincoln, shew how much biblical learning was cultivated and encouraged in England several centuries before the Reformation. (See Johnson's Historical Account of the English Translations of the Bible.)

But the troubles occasioned by the Waldenses and Albigenses, the Wickliffites and Lombards, and afterwards by the Lutherans and Calvinists, and other Protestants, who had perverted the Bible by their partial translations, obliged the Catholic Church to have recourse to her strict authority in refusing the indiscriminate perusal of the sacred scriptures, for fear that the inexperienced and undiscerning multitude would be exposed to misinterpret and abuse them.

INDULGENCES.

PROTESTANTS assert, that the use of indulgences was not established in the time of the apostles, and that it has no warrant in the sacred scripture.

An opinion altogether contrary to the doctrine of St. Paul. 1. "Sufficient to such a man is this punishment, which was inflicted of many." (2 Cor. ii. 6.) Theodoret, commenting on this passage, says: "that the apostle pardoned the Corinthian at the intercession of Timothy and Titus."

We read also in the Eighteenth Epistle of St. Cyprian, that indulgences, or remissions of penitential works, were granted in the primitive church by the mediation of holy confessors or martyrs, "the abundance of whose merits might be a supply for the want of their brethren," (2 Cor. viii. 14,) who wrote to the bishops in behalf of some of their Christian brethren, who had fallen from their faith and then repented; otherwise they must have submitted to the temporal punishments prescribed by the canons, before they could be received again into the communion of the faithful. And although the merits of one Christian cannot properly be applied to another, one, nevertheless, may bear the burden and discharge the debt of another both by divine and civil laws. Moreover, the martyrdom of his saints is so acceptable to God, that it is, as it were, a sacrifice in his sight, and produces, therefore, many effects, both to those who

suffer, and to others who partake of the merits of the sacrifice. For this reason St. Paul tells the Collossians (i. 24,) that he rejoices in his sufferings for them: "I now rejoice in suffering for you, and fill up those things that are wanting ('adimpleo ea quae desunt,' *Vulg.*) of the sufferings of Christ in my flesh for his body, which is the Church." Sometimes he wishes to be anathema, (the word anathema or accursed, expresses the desire of the apostle to die for the salvation of the Jews. It certainly is a point of inimitable charity in the apostle's heart, and an example to all bishops and priests, how to love the eternal salvation of their flock. The like expression was uttered by Moses when he said to God, "Either forgive the sin of this people, or blot me out of thy book which thou hast written," (Exod. xxxii. 32,) which Origen interprets, a sacrifice for the Israelites. (Rom. ix. 3.) In another place, he offers his afflictions for the salvation of the Corinthians (2 Cor. i. 5, 6, 7); and in Philip, ii. 16, 17; 2 Tim. iv. 6, he speaks of his death as a libation or offering, as the fathers do of all the sufferings of the martyrs, calling them Christ's own sufferings; not only because they are endured for him, but also because there is so close a conjunction and communion between him who is the head and every one of the living members of his body, which is the Church, that whatever is endured by them is considered as a part of his own sufferings. In like manner, good works done in behalf of any of them, or by any of them, are agreeable to God as done to or by Christ himself.

From all these scriptural passages, Catholics justly infer that the satisfactory and painful works suffered by the saints in this world can be applied to the use of the faithful by those whom Christ has constituted his ministers and the dispensers of God's mysteries, "*et dispensatores mysteriorum Dei.*" (1 Cor. iv. 1.)

2nd. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it, in the person of Christ." (2 Cor. ii. 10.)

The apostle speaks here of a Christian of Corinth, who had committed incest with his step-mother. This man had been excommunicated by apostolic authority, as we learn from the first epistle to the Corinthians. St. Paul assumes to himself, in the person of Jesus Christ, that is, by the authority of Jesus Christ, the power of dispensing this man from a more lengthened penance for his sin, as judging it expedient to use this indulgence for the greater good of the sinner, lest, to use his own expression, "he might be swallowed up with over much grief." Now this is precisely the doctrine of the Catholic Church on the subject of indulgences. In the same manner as the apostle St. Paul claims the authority in the person of Jesus Christ, first, of imposing a penance proportioned to the sin committed, then of remitting a part of that penance, and of abridging the penitential career of the sinner, when he judges that lenity available to the sinner's spiritual advantage; so, in like manner, the power of granting similar indulgences has been vested in, and, in fact, exercised since the time of the apostles, by the pastors of the church, successors of the apostles, and heirs of that power which Jesus Christ bequeathed to the apostles in these words: "Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven." (Matt. i. 18.)

Thus the Church, by these indulgences, is empowered to treat sinners with more or less rigour, and to impose penitential austerities, of which she abridges or prolongs the duration, as she judges it conducive to the spiritual and eternal advantage of the penitent. The design of these penances and indulgences is the eternal salvation of souls, "that the spirit may be safe in the day of our Lord Jesus

Christ," (1 Cor. v. 5,) an object that may be accomplished sometimes by rigour, at other times by lenity. Hence the Church resorts to both those means as she finds it advantageous under the peculiar circumstances of the case, as St. Paul says: (1 Cor. iv. 21,) "What will you? Shall I come unto you with a rod or in charity, and in the spirit of meekness?"

In the council of Ancyra, held in 314, it was decreed, that the bishops, having considered the conduct of the penitents, were empowered to shew them mercy, or lengthen the time of their penance. (*Concil. Gen.* tom. i. canon 5.)

St. Basil, writing to Amphilochius, bishop of Iconium, sends him a collection of canons, which shew what, at that time, were the laws of the church on the principal points of its penitential discipline. These canons are eighty-five in number, and to us they bear the character of great severity; but they were understood to apply to those only who were willing to do penance, and by those works of satisfaction to amend their lives. The obstinate were left to themselves after suitable admonitions.

In the first ages, the church used greater severity in the imposition of penitential austerities, and shewed more reserve in granting indulgences. In latter periods, the church has been more liberal in the grant of indulgences, and less rigorous in the infliction of penances, "lest Satan should get an advantage of us; for we are not ignorant of his devices," (2 Cor. ii. 11,) viz. from an apprehension that the devil might excite despair in the breasts of great sinners, who generally are persons possessing the smallest share of fortitude, and that such characters might be tempted to abandon altogether Christ and his church, and thus sacrifice all hopes of salvation.

This is a real statement of the unchangeable doctrine of the Church of Rome with respect to indulgences, and that

is what is defined by the holy Council of Trent, in these words: "That indulgences are extremely advantageous to the Christian people."—*Decret. i. de Indulg. Sess. 25.*

Protestants reply, that these indulgences are in their estimation rather prejudicial than advantageous to Christians; because, the faithful are more disposed to transgress the law, and to indulge in greater liberties,—(It is a fundamental article of Catholic faith, that no power on earth can license men to lie, forswear, or perjure themselves, to maltreat their neighbours, or injure their native country, on pretence of promoting the Catholic cause or religion. Moreover, all pardons or dispensations granted, or pretended to be granted, for the accomplishment of any such ends or designs, can possess no validity, nor have any other effect than to add sacrilege and blasphemy to the above-mentioned crimes),—when they have an assurance of obtaining with so much facility, pardon of their sins, and remission of all penalties; the first of which, according to the Catholic doctrine, is derived from the absolution of the priest, and the second from the grant of plenary indulgences.

In answer to this objection, I affirm it to be impossible that such a consequence should arise, since all the members of the Catholic Church are taught from their infancy, that no advantage can possibly be derived from indulgences, unless they be accompanied, on the sinner's part, with true and sincere repentance. This is clearly apparent, from the grants of indulgences issued by the proper authorities at Rome, which are invariably accompanied with this clause, or with words to the same effect: "Vere contritis et confessis; vere pœnitentibus et confessis;" which words import, that the indulgence is granted to such only as are true penitents; to those who have true contrition, and have confessed their sins; because the guilt of sin or eternal punishment due to it, is not remitted by this dispensation of

mercy, but such temporal punishment only as in the order of divine justice remains due after the guilt has been remitted. This doctrine, therefore, being admitted by all Catholics as the avowed doctrine of the Church, namely, that no advantage can be derived from indulgences without a sincere repentance, and a firm resolution of leading a new life, it follows, that indulgences, published on these conditions, so far from operating as an encouragement to sin, are, on the contrary, calculated to remove it, by offering to the sinner a powerful inducement to repentance.

This truth is confirmed in the Catholic Church by daily experience. We often, very often, witness the conversion of sinners on the occasion of indulgences; we see them relinquish criminal habits of conduct, in order to return to God, to make general confessions, and become altogether new men.

In the first general council of Nice, (anno 325,) on the subject of indulgences, it was decreed that, "they who by fear, by tears, by patience, and by good works, manifest a sincere conversion when they shall have passed over a certain time, and begun to communicate in prayer with the faithful, to these the bishop may shew more indulgence; but not to those who manifest indifference, and think it enough that they are allowed to enter the church. They must complete the whole period of penance."—*Can. xii. Conc. Gen. tom. 2.*

If abuses or mistakes have been sometimes committed, either in granting or gaining indulgences, through the remissness or ignorance of particular persons, contrary to the ancient custom and discipline of the church, such abuses or mistakes cannot rationally be charged on the church, or rendered matters of derision in prejudice to her faith and discipline. The council of Trent (*Session 25, De Indulg.*) decreed formally the suppression of the abuses which had

crept into the practice of granting or using indulgences, whether arising from sordid motives or from other sources. And, moreover, the holy Council expressed a wish "that moderation, agreeably to the ancient and approved practice of the church, should be exercised, lest, by too great facility, ecclesiastical discipline might be weakened."

APPENDIX. N^o. I.

A few strictures on a late Tract, entitled, "Friendly Advice to the Roman Catholics of England," by the REV. WALTER FARQUHAR HOOK, M.A., Chaplain in Ordinary to the King, &c.

IF any possible apology could be made for the appearance of the above-named tract, it would be found in the date of its *first* edition, A.D. 1677, when no Papist dared to utter a word in defence of his creed, and the whole nation had been worked up by the pretended plots of Oates and Bedloe to a frenzy, bordering on insanity; whilst the publication of such a farago of calumny, of falsehood and of misrepresentation of fact at this time is shameful and abominable. Just observe Mr. Hook's motive: "Because numbers in the neighbourhood of the Catholic seminary of Oscott have been converted to the Roman Catholic Faith;" and what then? have they not as good a right to choose their creed, and return to the religion of their ancestors and the majority of the Christian world, as he himself has to follow Luther, Calvin, Zuinglius, and Elizabeth? Does he, or can he hope, to *Hook* even one Popish fish, and bear him back in triumph to the Law Church? No, he despairs of it (page 9). What then can be his motive for reviving a work on which the learned Manning passed this eulogium: "That, though small in size, it actually contained the greatest number of lies and calumnies that were ever before crowded together." 'Tis not my intention to wade through such a puddle of filth as Comber's book contains. Possibly some learned Oscatian may yet enter fully on the odious task; for my part, I shall in this appendix only notice a few of such glaring calumnies of his, as with *his* friend Tillotson, can be justly styled more dint of effrontery and facing down of mankind than I ever heard of. (Sermon xxvi.)

Page 4, he says, and would have us believe, "That the Church of England is not unwilling to have her doctrine tried by scripture and antiquity." Now, in direct hostility to this, hear the learned Mr. Nightingale. "If a Protestant," says he, "cannot defend his cause from the Bible alone, he may as well, or better, give up the cause; for it is hopeless to contend against the army of councils and fathers which the Catholics are enabled to bring against him,"—(*Portraiture of Catholicism*, page 56);—a work I recommend to Mr. Hook's attention.

As to the Bible, do not Quakers, Anabaptists, and even Unitarians, appeal to it as well as Mr. Hook?—if he will only answer Robert Barclay's *Apology from the Scripture alone*. (*Erit mihi Magnus Apollo*.)

In page 11, he asserts, that the worship (he should have said the invocation) of saints, prevailed not in the eighth century; to which unblushing assertion I shall oppose the honest concession of one of the most learned and impartial divines the modern Anglican Church ever produced.

"It is confessed," says Dr. Thorndyke, "that the fathers both of the Greek and Latin Churches, viz. the Saints Basil, A. D. 370; Gregory of Nazianzen, A. D. 390; Jerome, A. D. 392; Augustin, A. D. 420; St. Chrysostom, A. D. 400; St. Cyril of Jerusalem, A. D. 381; St. Cyril of Alexandria, A. D. 336; Theodoret A. D. 420; St. Fulgentius, A. D. 420; St. Gregory the great, A. D. 596; St. Leo, A. D. 460; all these, and all after that time, have spoken to the saints, and desired their prayers."—(*Epis.* part 3rd, page 348.) Now, reader, what think you of Mr. Hook's assertions?

In another note, page 14, he has the confidence to assert, in the teeth of all history, that the doctrine of transubstantiation (which he impiously calls heresy,) first started in the eighth century, though his *own* learned Humphries assures us of its having been imported with other Popish works into England in the sixth century. See *Jesuitism*, part 2d, page 626.

To his objection of half communion, the *non obstante* of the Council of Constance answered one thousand times; I shall merely oppose, (and for brevity sake alone,) the overwhelming authorities of the parent of the Reformation, Martin Luther himself, and his own bishop, Montague, both of whom knew something more of the matter than Mr. Hook appears to do.

"Although," says Luther, "it would be good to receive in both kinds, though Christ has *not* commanded it as necessary, still it would be better to preserve peace, than to dispute about both kinds. Therefore, if thou art in a place where *one kind only is given, take thou but one.* Where both are given, take both, and *oppose not* the practice."—(*Luther's de utraque specii*, tom. vii. folio 360.) Which, in plain English is, if in England, *go to Church*; if in Rome, *go to Mass.*

The Protestant Bishop Montague (one of the most learned divines that the Church of England ever had), says: "Where does the scripture command the baptism of an infant? or that the people should receive the sacrament, and in both kinds? *nil tale docet scriptura.* The scripture commands it not."—*Orign. Sacra.* page 396.

Well, readers, what say you to this? Is not such a blow from a *friend* worse than two from a foe? For a full elucidation of this point of discipline, I refer you to Manning's triumphant Answer to Lesly's Case stated, tom. ii. section 39, page 240.

Worse, if possible now follows (page 19), in his having the face to assert, that Purgatory was first built on the credit of the dialogues of Gregory the first! Gracious Heaven! did not St. Augustin live two hundred years before St. Gregory? And does he not assert Purgatory in the following passage? "He who doth not till his ground properly in this life, but suffers it to be overrun with thorns, will, *after death*, have either to undergo the fire of purgatory or everlasting punishment."—*St. Augustin de Genesi Cont. Manicheas*, (20), and *Psalm 37, Civitate Dei*, c. 13.

Nay, does not his own Dr. Morton confess the fact, in his attempted reply to the learned Cardinal Allen? where, speaking of this very passage, "Austin," says he, "certainly speaks of the burning fire here."—(*Answer to Allen*, page 73.) I shall end this point with the awful words of the immortal Bellarmin: "Qui non credit Purgatorium esse, ad cum nunquam est perventurus, sed in gehannâ igne eterno cruci undus."

Mr. Hook has in his appendix given us what he calls the memorable challenge of Dr. Jewell, which he marvelously tells us, was attempted to be answered by Dr. Harding, and to whom Jewell replied. Now would not the reader suppose the whole to have ended here? Did it do so; by no means. For, besides Harding's reply, the Rev. J. Rustall

gave it another in 1564. Jewell's defence was also answered by several, and so completely overthrown, that he never ventured on a vindication.

I shall now mention one important fact, which I am certain the Rev. Mr. Hook is totally unacquainted with: no less than this remarkable man's (Jewell's) return to the Catholic Church on his death-bed. "A little before his death," says the learned Bishop Smith in the *Prudential Balance*, page 53, (1609,) "he charged his chaplain, John Garbrand, as soon as he was dead, to publish to the world, that what he had written, he had written against his own knowledge and conscience, merely to comply with the wishes of the State. And although Garbrand did not do so, through fear, yet he avowed the fact to many at Oxford."

In a large Latin work published by the same Bishop forty years after, (*Floris Ecclesiæ Anglicanæ*, page 54, 1654,) he confirms the above account of Jewell's death bed, and his recantation; which is still further confirmed by his biographer Humphrey, who in his life, page 101, mentions the rumour of his having elapsed into Popery in his dying hour. The same report is also alluded to by Dr. Fulk in his answer to the Censure, fol. 7, edit. 1583.

In page 123, he says, that the keys of heaven were given as much to the other apostles as to St. Peter. Can he really be serious when he advances such an assertion? The Catholic belief, my readers, is founded on the words of Christ, "upon this rock I will build my Church, and the gates of hell shall not prevail against it." Since its foundation upon the rock, (Peter), is to preserve the Church for ever from destruction, the rock must be durable; for if it had been removed at the death of St. Peter, the Church being deprived of its foundation would have fallen to the ground, and the inspired prophecies and promises of the eternal duration of Christ's kingdom would have been annulled. Peter must therefore have successors who inherit his supreme power, unto the consummation of the world. The Catholic faith however, in the supremacy of the successors of St. Peter, does not rest merely on a deduction from scripture; it appeals to the perpetual practice and belief of the church, with whose teachers Christ promised to remain, "even to the end of the world," (Matt. xxviii. 20), to whose pastors he promised "another Paraclete, that he may abide with them for ever," (John xiv. 16.), "and teach them all truth," (John xiv. 13.), even "all things whatsoever he himself had said unto

them." (John xvi. 26.) Now the Church has constantly believed that the supremacy of spiritual power was entrusted by Christ not only to Peter, but to Peter's successors, and that they are the Bishops of Rome. Therefore the power which the Pope exercises over the christian world, he derives from Christ himself. The ground-work of my argument is as follows: 1st, Christ gave to St. Peter, supremacy of authority in his Church. 2d, Christ conferred the same supremacy on the successors of St. Peter; and these successors are the Bishops of Rome: which I defy Mr. Hook, or any other Protestant to disprove. In page 42, he mentions the corruptions of the Church of Rome, taken by him from a book published by the Rev. Blanco White; which book from the beginning to the end, is nothing but one heap of calumnies and misrepresentations on the Catholic Church: and which book has been answered in a most masterly manner by the Rev. Mr. Husenbeth, Chaplain to the Rt. Hon. Lord Stafford; to be had at Booker's, 61, New Bond-street. Apropos it is rather curious to see a Chaplain in ordinary to His Majesty, taking his Theological opinions from an Unitarian Minister, (Mr. Blanco White being now, as is generally believed, an Unitarian Minister at Liverpool) he that was once a Catholic Priest, and after that a Protestant Parson.

As to the celibacy of the Clergy, page 21 in his book, at which he so much reviles, and in his own usual elegant manner of expressing himself, heaps all sorts of calumnies on the Catholic Church, all of which are totally void of foundation. The fact is as follows: though marriage legally contracted be honorable in all, we are all sure that celibacy, or a single life, is the perfecter state. If St. Paul has not deceived us, for he writes thus to the Corinthians, "I would (says he,) that all men were even as myself; but every one has his proper gift of God; one after this manner, and another after that; I say therefore to the unmarried and widows, it is good for them to abide even as I:" (1 Cor. vii. 7, 8.) and "again, he that is unmarried, (says the apostle), careth for the things which belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of this world, how he may please his wife;" (1 Cor. vii. 32, 33.) whence he concludes (v. 38,) "so then, he that giveth his daughter in marriage, does well; bu the that giveth her not, does better." This is what induced the Catholic church in ancient times

to lay a restraint on the marriage of persons engaged in Holy orders. And she was directed to it by the very example of the apostles, of whom St. Jerome writes thus: "The Apostles (says he,) either were virgins, or they who were married, had *no commerce with their wives.*) He goes on thus, "Bishops, Priests, and Deacons, are either chosen virgins or widowers, or at least abstain from their wives after Priesthood, as long as they live."—(Epist. 50.)

St. Epiphanius writes in the following manner: "He that lives as a husband with his wife, though he never was twice married, is not admitted by the Church to the order of deacon, priest, bishop, or even sub-deacon. But only he, who either breaks off all commerce with his wife, or is deprived of her by death."—(*Her.* 59.) What authentic witnesses are these of this ancient discipline of the Catholic Church; but though they had been silent, the canons themselves, and the decrees of Councils held even before the great Council of Nice, would suffice to proclaim its antiquity. That of Elvire, held under the great Osius, A. D. 300, forbids churchmen the use of marriage, under pain of being deposed. (Canon 33.) The Council held at Næcesarea, about the year 315, under Vitalis, bishop of Antioch, forbids priests to marry under the same penalty. (Canon 1.) Nay, by a statute of the Council of Ancyra, held under the same prelate, even deacons were put under the same restraint. In the fifth age, it is manifest from the Council of Chalcedon (Can. 14,) that even those who had received the lesser orders, as readers, were not allowed to marry.

The great St. Chrysostom, writing to one who had attempted to take a wife after making a vow of continency, thus expresses himself: "I grant that marriage is honourable, and the bed undefiled; but it is no longer in your power to embrace that state. Though you a thousand times call what you have done marriage, I maintain it to be adultery, and so much the worse in its kind, as God is preferable to human creatures."—*Chrys. ad Theodor. Lapsum.*

It is proper to add, that the second Council of Carthage, held A. D. 428, testifies that the law of the celibacy of the clergy was derived from the apostles. (Second Council Carthag. can. 3.) Among the testimonies of ancient fathers, I beg to mention that of Origen, of Alexandria, who was born in the year 185, and holds much the same language: "Illius est solius offerre deo sacrificium, qui indesinenti et perpetuæ se devoverit castitati."—*Orig. Homil. xxiii. in numeros.*

The learned Fleury says, the first instance he has been able to discover of a Catholic priest who pretended to marry after his ordination, took place in the year 893, in the person of one Algeric, of the village of Vasnau, in the diocese of Chalons. It appears, however, that the people proceeded to violence against him for this unheard of attempt, and that his Bishop excommunicated him. (*Hist. Ecc.* I. liv. 20. See also *Dissert. Hist. from 600 up to 1100.*)

It appears that the heretics Jovinian and Vigilantius, who declared themselves enemies of continency so early as the 4th century, argued much in the same manner as does the Rev. Mr. Hook against it, and St. Jerome opposed to them the practice and law of the Church, in each of the great patriarchates of Rome, Antioch, and Alexandria, in which none but those who had embraced a life of continency were admitted to orders: "Episcopi, Presbyteri Deaconi, aut Virgines eliguntur, aut vidui aut in æternum pudici." *Ep.* 50.

2 Edw. VI. c. 21, the preamble of this act states: "That it would be better for the estimation of priests, and also for the administration of the gospel, for them to live chaste, &c." Queen Elizabeth, in her injunctions to the clergy, dated August 9, 1561, which she caused "to be entered into the statutes of all the cathedrals and colleges," made use of the same arguments, as likewise of the "intent of the founders," for prohibiting the marriage of the clergy belonging to them. (See the Life of Archbishop Parker, by Strype, p. 107.) She had before, in her general injunctions to the clergy and laity at the beginning of her reign, A. D. 1559, annexed certain conditions of the most disgraceful nature to the marriage of all the clergy. (See Bishop Sparrow's Collection, p. 77.) For the contemptuous manner of her treating the aforesaid Archbishop's wife in the visits she paid him, see the Progress of Elizabeth, by Nicholls, A. D. 1573. It has been partly owing to this disadvantage (allowing the Protestant Clergy to marry) that the Protestants never yet have succeeded in converting a single village of infidels to Christianity; while the Catholics continue every year to make converts by thousands and hundreds of thousands, as they have done in all past ages. See *Nouvelles des Missions Orientales*, printed by Coghlan, 1797. And I do assert, that those who are called to the exercise of the Christian ministry, should, for the sake of their flocks, lead continent lives. (See Matt. xix. 11.) They can have no other adequate

motive for universally subjecting themselves to this restraint, from the Pope himself to the mere Subdeacon.

And I must remark, Rev. Sir, and stand positively *upon it*, that there is no example in antiquity, of any one bishop or priest, that ever was permitted by the Catholic Church to marry after he had received priesthood. I shall add one word more, namely, that the single life of bishops and priests is a matter of ecclesiastical discipline only, and that the Church has always the authority to make it a law, or to dispense with it, as she thinks best, for the good of her children.

Mr. Hook, page 118 in his book, has the temerity to advance, that heretical baptism is considered by Catholics as invalid. This is another gross calumny of his. My reply is, it is not considered by Catholics as invalid, provided the necessary matter and legitimate form of words are used.

In page 18, Mr. Hook says, that the Mass is one of the novelties of the Church of Rome. Now I answer by saying, how any person, with the smallest pretensions to theological learning or to theological research, could make such an assertion, to me is inconceivable. Charity obliges me to suppose that ignorance is the real cause of all those gross calumnies and misrepresentations of the Rev. Divine, which abound throughout his book. But to refute this calumny I beg to say, that by the word Mass, we understand the sacrifice of the body and blood of Christ, offered to God in an unbloody manner by the hands of the Priest; or, what amounts to the same, an external oblation made to God of the body and blood of Christ, under the forms of bread and wine. For it is manifest from the most ancient records of Christianity, innumerable testimonies of the Holy Fathers, ever since the time of the Apostles, by the ancient liturgies of all nations, Latins, Greeks, Nestorians, Armenians, Ethiopians, Copts, Goths &c. &c., and even by the confession of Protestants themselves, (for which you may see Dr. Field's, B. 3 of the Church, chap. 19, p. 107), that the Holy Eucharist has always been used in the Church, not only as a sacrament, but as a sacrifice. The difference between Protestants and us, is chiefly this; we say it is both a sacrifice of thanksgiving, and also of mercy or propitiation, as also the ancient Liturgies, (or acts of Public Service,) represent it.

This sacrifice of mercy Christ instituted, when he said,

"this is my body which is given for you, and this cup is the New Testament in my blood, which cup is shed for you." (Luke xxii. v. 19, 20.) For if the cup be shed for us, that is, for our sins, it must needs be propitiatory, at least by applying to us the fruits of the bloody sacrifice upon the cross. To prove that the Holy Eucharist is a sacrifice, the ancient Greek and Latin Fathers, St. Justin and St. Irenæus in the second age; St. Chrysostom and St. Augustin in the fourth age; alledge the words of God in the Prophet Malachy, as they read them; "From the rising of the sun, to the going down of the same, my name is great among the Gentiles; and in every place is sacrificed and offered to my name a clean oblation." (Mal. i. 10, 11.) For a further proof of it, these words of the Psalmist, "Thou art a Priest for ever, according to the order of Melchisedec," (Ps. cx. 4), are urged by St. Cyprian, in the third age; St. Jerome, St. Augustin, St. Chrysostom, St. Epiphanius, in the fourth age; and by St. Isidore, St. Cyril of Alexandria, and Theodoret, in the fifth age. For as they argue, "Priests of the order of Aaron, sacrifice beasts, but Melchisedec's sacrifice was bread and wine;" (Gen. xiv. 18.) a figure of the Holy Eucharist, by the daily offering whereof, and the fruits of his passion, Christ is a Priest for ever.

St. Cyprian calls the blessed Eucharist, a true and full sacrifice (*Epis.* 63); St. Augustin, a true and sovereign sacrifice (*L.* 10, *de Civ. dei.* c. 20); Eusebius, an expiation for all the world (*L.* 1, *Dem. Ev.* c. 10); St. Cyril of Jerusalem, a spiritual sacrifice, an unbloody worship, a propitiatory victim (*Cat. Myst.* 5). For my own part, I need no other arguments than what I have brought already. For, if the body and blood of Christ, be verily and indeed taken and received by the Faithful, and consecrated by the Priest, it must of necessity follow, that the Priest offers them up verily and indeed upon the altar, and that they are an oblation of mercy: for how can Jesus Christ be unacceptable to his Father? or, how could the fruits of his passion be applied more effectually than by his own dear self?

Nor is the very name of Mass an invention of latter ages; for thus the holy sacrifice was called above fourteen hundred years ago by St. Ambrose: "I continued the office, I began to say mass." (*L.* ii. *Epist.* xiv.) And St. Leo, whose words are remarkable: "When the multitude," says he, "is so great, let there be no difficulty made to offer the sacrifice oftener than once, for some part of the people must

of necessity be deprived of their devotions, if following the custom of saying mass but once, none can offer up the sacrifice but they who come early in the morning.”—*St. Leo, Epist. ii. (olim 81,) ad Dioscorum.*

Now, we have the sacrifice of the Holy Eucharist plainly spoken of by the very name of mass. I will here subjoin a passage from the learned Cardinal Bona, who flourished in Rome in the 17th century. He says, “There is an epistle of Pius the 1st, (acknowledged to be genuine,) written about the year A. D. 166, to the Bishops of Vienne, in the opening of which he thus speaks: ‘Our sister, Euprepia, as you will recollect, made over her house to the poor, where we dwell and *celebrate mass.*’”—(*Conc. Gen. tom. i. p. 576.* A letter also from Pope Cornelius to another Bishop of the same city, written about the year A. D. 254, remarks: “that on account of the persecutions, the Christians could not publicly ‘*celebrate mass.*’”—(*Ibid. p. 681.*) In the 4th century, St. Ambrose, writing to his sister, mentions the mass, as likewise in his 34th discourse: “I exhort you to hear mass daily.”—(*Tom. v. p. 48.*)

St. Augustin, and other ancient fathers, use the same expression, and they use it as if it were common and generally received at the time. (*L. i. Rerum. Liturg. c. iii. p. 17, edit. Paris, 1678.*) In this 4th century, various councils were held, which, in plain terms, speak of the Christian sacrifice.

I will now add, that the Church of England is the only Church since the creation, that pretended to *true priests* and *altars* without an *external sacrifice*, this being nothing less than a solecism in religion; because a priest is properly one whose office it is to offer sacrifice, and the altar is the place on which it is offered. It is true that Christ offered himself but once a bloody sacrifice for us, because he can but once pay the ransom which God demanded; and it is of this sacrifice of redemption that St. Paul speaks in the whole chapter quoted generally by Protestants.

But since he is our High Priest for ever according to the order of Melchisedec, he offers himself daily for us in an unbloody manner; not to redeem us again, but to apply by this, as by other means appointed by him, the price of our redemption.

Page 31 of Mr. Hook’s book, I refer my readers to what he says of apostolical traditions. And I reply by saying, that the Protestant Church rejects the doctrine of tra-

dition; yet among her numerous inconsistencies, she grounds a part of her creed upon it, namely, the sanctification of the Sunday, the validity of infant baptism, and, indeed, the ground-work of all her belief; the authenticity and inspiration of her sole, independent rule of faith, the canonical books of the New Testament. For it is traditionary evidence alone that can probably prove, in most cases, the inspiration, and in all the authenticity and integrity of scripture. At one period, the Gospels according to Peter, Thomas, Bartholomew, Matthias, the Twelve Apostles, and a variety of other spurious works, were in circulation among Christians. And how, but by the authority of the Church, and the evidence of tradition, were they to be detected among the genuine productions of the inspired disciples of Christ? In her 29th article, the Church of England quotes St. Augustin for his opinion; yet she rejects his evidence on other important points. What inconsistency!

As to what Mr. Hook says, (of the invocation of saints,) again I repeat, that it is so ancient and so universal, that the Greek Church, together with all the Eastern Churches which separated themselves in the earlier periods of Christianity from the Church of Rome, still maintain it. Luther (the father of the reformation), so far from finding anything idolatrous in the doctrine or practice of the Church on this point, exclaims: "Who can deny that God works great miracles at the tombs of the saints! Therefore, with the whole Catholic Church I hold, that the saints are to be honoured and invoked by us." Such also was the opinion of several most eminent prelates of the Church of England. The Protestant Bishop Montague, especially, says: "The blessed in heaven do recommend to God in their prayers their kindred friends and acquaintances on earth." (*Antidote*, page 20.) "This is the common voice with the general concurrence, without contradiction, of reverend and learned antiquity, for aught I ever could read or understand; and I see no cause or reason to dissent from them touching the intercession in this kind."—(*Ibid.* page 23.)

Let me ask now, is it *right*, *just*, or *charitable*, for Protestants to accuse Catholics of being idolaters for holding this doctrine? And I regret that a respectable clergyman like Mr. Hook, should soil his paper with such gross calumnies and misrepresentations against the Catholic Church, and the religion of the great majority of the Christian world. Let him ponder well on these memorable words of the

learned Protestant, Doctor Whitaker: "I blush," says Dr. Whitaker, "for the honour of Protestantism, for *forgery* seems to be peculiar to it, as a particular disease. In vain I look for such a cursed outrage among the disciples of Popery."—*Vindication of Mary*, vol. iii. page 54.

"I must accept," says the learned Protestant Divine, Doctor Thorndyke, "the Church of Rome for a true church, as in the Church of England I have always known it accepted; seeing that there be no question made but that it continueth the same visible body, by the succession of bishops and laws that were *first founded* by the apostles. There remaineth, therefore, in the Church of Rome, the profession of all the faith necessary for the salvation of Christians to believe either in point of faith or morals."—*Epil.* p. 146.

V E R A X.

London,
April 15th, 1837.

APPENDIX, N^o. II.

TO

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

Your Grace's amiable and Christian-like disposition emboldens me to address this letter to you, on Private Judgment; but in so doing, be assured if I thought for a moment I should give the least offence, I am the last man in the community that would attempt it; for no one can have a greater respect for your Grace's many public and private virtues than I have. You never were one of those shallow theologians, whose only hope to gain notoriety (and by that means preferment) was, and is, to calumniate and misrepresent every tenet of Catholic doctrine; no, such was not the course pursued by your Grace. It was not by such means that you obtained the elevated station you now hold on the Episcopal Bench, with so much honour and credit to

yourself, and which you may long enjoy, is my sincere desire. Your rule through life always has been to follow the council of the apostle, "have charity towards all men;" and the only advice I would presume now to give to my Rev. opponent, (the Rev. Walter Farquhar Hook, M.A., Chaplain in ordinary to the King,) would be, to take a leaf out of your book, to walk in the footsteps of your Grace, and by so doing he will avoid the ungenerous conduct of calumniating and misrepresenting the religion of his Catholic fellow-subjects, which he has done with the most unblushing effrontery, in his book, (*Friendly Advice to Roman Catholics*,) and which, as you will perceive, I have answered. The days of prejudice and illiberality, my Lord Archbishop, are gone by, never more to return. The time is past, when a man would be persecuted for his creed; no religion ought to be calumniated nor misrepresented, but all should live in peace and brotherly love: but pardon this digression. I shall now proceed with the purport of my letter, as regards private judgment, by remarking, that at that eventful period of the reformation, the authors of these changes introduced the principle of determining what are the doctrines and precepts which Christ delivered, and commanded all to *believe* and observe, not by the authority of the Church, but by the judgment of every individual, or by his private interpretation of scripture. The consequence naturally resulting from this principle was, that according to each one's judgment, or interpretation of scripture, different, and not unfrequently, most contradictory doctrines were held as the revealed doctrines of Christianity; and articles of Christian faith which had been uniformly and universally believed as revealed doctrines for fifteen centuries, began to be rejected as not revealed. Still, the divine revelation of a doctrine was considered as a proof of its being true.

But it was not long before this principle of private judgment was carried further, and was made the rule of deciding, not merely the question, *de facto*, whether the doctrine was revealed or not, but also the question, *de jure*, whether the doctrine, considered in itself, *was true or not*. By this system the intrinsic nature of the objects of revealed doctrines was made an object of scientific inquiry and examination; and the truth or falsehood of revealed doctrines was determined by the judgment formed of the agreement or disagreement of the revealed mystery, with the principles of natural science. Hence nothing was admitted as true in

religion which could not be proved by intrinsic demonstrative evidence, or by arguments drawn from self-evident natural principles of reason. *Thus mere natural reason was made the only rule of faith.*

Those who consistently followed up this principle, rejected all the mysteries of revealed religion, and chose for themselves, what they called, a natural religion. They took the name of Deists, professing to believe in the existence of God, and to worship him according to the dictates of nature; they admitted also the spirituality and immortality of the soul. But they did not long stop here; for, finding in the nature of God and of the spiritual substance of their own souls, mysteries which they could not comprehend, and which they could not explain by the principles of natural science, any more than they could the mysteries of revealed religion, some denied the existence of God, and were called Atheists; others rejected the existence of all spiritual beings, and declared themselves Materialists: nor were they yet come to the last conclusion flowing from their principle; for some, not able to comprehend the intrinsic nature and properties of matter, or to satisfy themselves of its real and external existence, first doubted and then denied it. Hence, by following this principle, of believing nothing that is incomprehensible to the human intellect, or that cannot be intrinsically demonstrated by mere natural reason, men have been led to believe that neither matter or spirit exist in the world, and that not only revelation, but the universe itself, is a mere *non-entity*.

Does not this country at present, my Lord Archbishop, exhibit all these descending gradations of error, leading to the abyss of mental darkness? On the ground of this principle, do we not see the Lutheran denying transubstantiation; and the Calvinist the real presence; the Unitarian denying the trinity; the Socinian denying the divinity of Christ; the Deist denying all revealed religion; the Atheist denying the existence of God; the Materialist denying the existence of spirits; the Berkleian denying the extramental existence of matter; the Sceptic doubting of everything?

Whoever denies any one mystery, for example, transubstantiation, because he cannot comprehend it, or because, examining it intrinsically, he cannot reconcile it to the principles of natural science; if he be consistent to his principle, can find no intermediate point on the ground of religion at which he can stop between the belief of the whole Catholic

faith and universal scepticism. To admit the existence of a grain of sand, is to admit a mystery. How did this grain come to exist? this is a mystery. Was it by creation? the act of creation is a mystery. Is it uncreated and self-existent? this is still a greater mystery. Is this grain of sand divisible in infinitum, or not? Whether you adopt the affirmative or the negative, you find yourself equally involved in a mystery. How are all the parts of which it is composed, held together so as to form a solid extended body? this is a mystery. If it consists of an infinite number of extended parts, why is it not infinitely extended? this is a mystery. If it contain an indefinite number beyond any calculation, how can so many extended parts be crowded and compressed into the small dimensions of a grain of sand? this is a mystery.

The most satisfactory proof of the divine mission of those who at all times teach and enforce the doctrines and precepts of revelation, is found in the public uninterrupted succession, and in the public and sanctioned exercise of the spiritual authority of that sacred ministry which was established in the beginning by divine sanction, for the purpose of promulgating the revealed law, and which was uniformly taught and enforced the same in all nations and through all nations to the present time. The spiritual authority of this ministry is, my Lord Archbishop, as well established as the civil authority of any government. No endless speculative discussions are necessary to verify the mission of the legitimate and authorised teachers of the revelation of God; it is verified by public facts. The Deist says, that he sees different sects of Christians, and different modes of worship, and asks, which is in the right? He observes, that truth must be everywhere the same; that the worship of God should be uniform; that ever since men have taken it into their heads to make the Deity speak, every people make him speak in their own way. Had they only listened to what the Deity hath said to their hearts, and followed the religion of nature, he concludes, there would have been but one religion on earth.

It is indeed most certain, my Lord Archbishop, that truth must be everywhere the same; that the worship of God should be uniform as to its *rule and substance*. It is certain that there are different sects of Christians professing contradictory doctrines, and following irreconcilable modes of worship. This is unhappily nowhere more strikingly verified than in Protestant England. Does not this fact favor and

confirm the prejudices of the Deist against the divine revelation of the Christian religion? But which of these different sects is in the right? They cannot all collectively be in the right. If any particular sect can shew that it is in the right, let it produce its evidences. *But truth must be everywhere the same, and the worship of God should be uniform.* So it is in the Roman Catholic Church, which publicly teaches and professes the same articles of faith, and offers the same worship to God *in all nations*. The Deist observes, that since men have believed that God has spoken, every people make him speak in their own way. This is unhappily true of those who interpret the word of God by their own *private* judgments; but not of those who follow the ancient Christian rule of receiving it from the authority of that ministry which was divinely appointed to teach it to all nations, and which has ever delivered the same revealed doctrines in all ages. From the discrepancy of doctrines and worship observed among different sects of Christians, the Deist concludes, that if all men had followed the religion of nature, there would have been but one religion on earth. But did not the learned and unlearned of the heathen nations follow the religion of nature before the light of the Christian revelation was conveyed to them? Was there but one religion then amongst them? Was not the number of their imaginary deities almost countless? Had not each deity his particular form of worship, and that often of the most scandalous description? Such would have been still the polytheism and scandalous worship of the Gentile world, and of these our islands, if they had been left to the religion of nature, if the light and blessings of Christianity had not been diffused over them.

The Sophist says, if there be but one *true religion*, and every man be obliged to adopt it, under pain of damnation, it will be necessary to spend our whole lives in the study of all religions, and to examine and compare them with each other, in order to discover that which alone is the true one; by no means. If in a large city I am in search of an individual, clearly designated to me by his name, and by a full description of his person and character, it may not at all be necessary for me to examine every inhabitant, in order to find the object of my search. As soon as I find the man who bears that particular name, and who in every respect corresponds to the designation and character given, all further examination is useless. The true religion, and Church

of Christ, in which his revealed doctrines and law are to be found, bear a name that is borne by no other; and have distinctive and exclusive marks, by which they are easily known; the name is Catholic, and the distinctive marks, signified by that name, are *Unity and Universality*. When the Church is discovered, which bears the name of Catholic, and which everywhere teaches one and the same faith, that is the Church of Christ, in which the one true religion is found: all further inquiry may be dispensed with.

Against this Church, my Lord Archbishop, "the gates of hell shall not prevail." Already the Catholic and Apostolic Church has subsisted during the long space of eighteen centuries. Empires during this interval have flourished and sunk to ruin; revolutions, accidents, persecutions, tyranny, have consigned to oblivion cities, men, monuments, actions and events, which, from their importance, it would once have seemed could never be effaced from human recollection. During this time the Church is everywhere discernible, and everywhere majestic; combated it is true, but combated only to triumph; persecuted only to acquire new glory; attacked only to display new vigour. Since the period of the reformation, she has been frequently attacked by arts unknown to the violence or malice of antiquity; not only by the mere storm of common persecution, death, torture, banishments, imprisonments; but we have seen her also attacked by the more ingenious arts of solemn predictions of her downfall; by prayers and curses; by the vociferations of uncouth eloquence; by insults, falsehood, and folly. What was the consequence? Some individuals suffered; but the Catholic and Apostolic Church continued to rear her head in awful greatness: not a stone was moved in the sacred edifice.

However, notwithstanding the evidences which so powerfully attest the indefectibility of the Catholic Church, we know (such is the nature of human prejudices, and such is the positive assurance of its divine founder,) that she will always experience opposition, and meet with enemies somewhere. We expect it: but tracing in the past the certainty of her future victories, we expect it without much solicitude. Catholicity is an edifice built upon a rock, round which the winds may howl, and the tempests heave with furious indignation! she will be always found, as she has been found hitherto, that the winds may howl in vain, and that the waves which the tempest had excited, will

approach and break harmless at her feet. Every species of attempt to overturn her, will for ever prove impotent—impotent as snow balls thrown against a citadel; feeble as human weakness against the omnipotence of the divinity. The gates of hell shall not prevail against her.

I shall now, my Lord Archbishop, in conclusion, remark the inconsistency of the father of the reformation, (Martin Luther,) who, at the beginning of his reformation, professed to teach that the scriptures were by no means obscure, but easy of comprehension to the most illiterate mind, should, two days before his death, discover that they were profound, mysterious, and hard to be understood. These are his ideas, as found in his own hand-writing: "Let every man bear in mind," says Martin Luther, "that to be able to understand the scriptures, he ought, during the space of one hundred years, to have governed the Church, assisted by the prophets Elias, Eliseus, St. John the Baptist, Christ and his Apostles: attempt not to fathom this divine Eneid; but prostrate in spirit, and adore its wisdom. This is true, 16 February, 1546, Martin Luther."

These were the words of Luther himself, (the father of the reformation,) intimating thereby, that such was the difficulty and obscurity of the sacred scriptures, so profound their mysteries, so hard to be understood, that no man, during the short period of human existencē, could sufficiently understand them; consequently, Luther himself was never master of them. Why, therefore, do Protestants blame the Catholic and Apostolic Church for being consistent, and who has always declared that the sacred scriptures are most hard to be understood, and that the Church alone has a right to interpret them, because our blessed Saviour has promised his Holy Spirit to his Church only, and to remain with her for ever, guiding her into all truth. His blessed Spirit is not promised to each individual, but to his Church. Therefore, the Church alone (guided by the Holy Spirit) is authorised to explain the holy scriptures to her children: and I am,

My Lord Archbishop,

With very great respect,

Your Grace's most humble servant,

London,
April 22, 1837.

VERA X.

POSTSCRIPT.

I MUST remark, when our Blessed Lord said, "Go, teach all nations, baptizing them; teaching them (all nations) to observe all things whatsoever I have commanded you:" (Matt. xxviii.) thus, what Christ commanded men to believe and to do in order to be saved, was the same for all nations, and for all ages. He did not command that the doctrine of the Trinity of persons in God should be taught and believed in one country, and the doctrine of Unitarianism in another. He did not command that baptism should be administered in one country, and not in another. But he commanded that the same doctrines should be taught, that the same sacraments should be administered, and the same authority exercised, in all nations and at all times; consequently, he founded his Church on the basis of unity and universality. Nothing can be more contrary to the true notion of the Church as established by Christ, than the idea that it is composed of different religious societies, one of which may profess its belief in certain doctrines, as articles of faith, which another may reject as damnable errors; one of which may offer a form of religious worship as holy and acceptable to God, which another may abhor as idolatrous; one of which may be governed by a spiritual authority, as *ordained* by Christ, which the other may oppose as a tyrannical usurpation. It cannot be said that two such religious societies have one faith; that they are one body, animated by one spirit; that they are one fold, under one shepherd; in short, that they are the Church of Christ. As well might it be said, that England and France are one kingdom. Why are not the Episcopalian Church of England, and the Presbyterian Church of Scotland, one Church, but because they differ in doctrine and in the constitutional form of ecclesiastical government, and are not both subject in spiritual matters to the same supreme head.

But, my Lord Archbishop, this supreme teaching and governing authority, which is fixed in the see of Peter, is the central power which, by its splendour and influence, gives light and motion to the other subordinate ecclesiastical authorities, with their dependencies, and holds all parts of the Church strongly united together, as one regular harmonious system. Every ecclesiastical power that breaks asunder its connection with this centre of unity, ceases to belong to this system; (Jude i. 13.) moving in devious

tracts, and growing more and more obscure and languid as it recedes further from the central source of its light and action. St. Irenæus, who died about the beginning of the third century, bears testimony to this fact in the following terms: "The Church, which is propagated over all nations, preserves the faith of Christ with the greatest care. Though various languages are spoken in the world, yet the language of tradition is everywhere one and the same. The doctrine of faith which is taught and believed in the Churches that are founded in Germany, is not different from that which is taught and believed in the Churches which are established in Spain, or in Gaul, or in the East, or in Egypt, or in Lybia, or in the interior parts of the Continent. But as one and the same sun enlightens the whole earth, so does one and the same faith shine on the whole Church, and offer the same heavenly light to all who are desirous of coming to the knowledge of the truth."—*Irenæus Contra Hæres*, lib. i. b. 3.

Now, my Lord Archbishop, let me ask your Grace this one question. How will you reconcile this doctrine of St. Irenæus with the doctrine of Protestants of the present day; for not two out of the many Protestant sects agree together in matters of faith *or even in discipline?*

APPENDIX, N^o. III.

TO THE

REV. WALTER FARQUHAR HOOK, M.A., &c. &c. &c.

REV. SIR,

As you have made (in your book, pages 31 and 36,) two most unfounded charges against the Catholic Church; namely primo, "that in England at first it was Catholic and pure, but in process of time it became Roman Catholic, that is, the true Catholic Church corrupted by the errors of Romanism." 2dly, You shamefully accuse the Catholic Church (for *its own purposes*,) to have declared

some books of Scripture canonical, which Protestants call of uncertain origin. To refute both these calumnies, therefore, is the object of my addressing this letter to you. Regarding the first charge, I assert without fear of contradiction, that the English Roman Catholics profess the same Faith now, as was preached by St. Augustin above eleven hundred years ago; but the Faith taught by St. Augustin was in all points wherein Protestants and Catholics differ, the very same that St. Fugatius and Damianus had preached to the Britons four hundred years before; therefore, in all contested points, the English Roman Catholics profess the same Faith now, as was preached by those Holy Bishops in the very second age of Christianity, that is, in one of those two primitive ages, in which, according to the common way of speaking among Protestants, the Gospel was preached in its full purity. If this argument be not conclusive, as I conceive it is, point out, Rev. Sir, where the defect lies: but if it be, the Reformed Churches are in a defenceless condition, as teaching in every article, where they differ from the Church of Rome, a doctrine directly contrary to that of the *Primitive Church*.

I now come to the second point; regarding those books of Scripture which are considered by the Catholic Church as canonical, and denied to be such by Protestants, Archdeacon Nares says, that the apocryphal books were received neither by Jews nor Christians before the Protestant Reformation. This assertion is perpetually in the mouths of Protestants; and in the angry discussions which have been going on relative to this subject, each party have shewn how little they knew about the question.

It may therefore prove acceptable to my readers to be put in possession of what I call the facts of the case, and which are as follows:—

Among the many differences between Catholics and Protestants, one of the most important regards certain portions of Scripture, which the latter refuse to receive as canonical. These parts of the Bible are by them considered as “Apocryphal,” that is, of uncertain origin, and doubtful authority; while on the other side, the Catholic Church, guided by the testimony of antiquity, and directed by the Spirit of Eternal Truth, delivers these books to her children as the pure word of God. The portions of the Scripture which Catholics admit into the canon, and which Protestants exclude from it, are as follows:—the Book of Wisdom,—

the Book of Ecclesiasticus,—the History of Tobias,—the History of Judith,—and the first and second book of the Macchabees. To these we must add the latter chapters of Esther, some chapters of Daniel, and the Prophecy of Baruch. According to the sixth of the Thirty-nine Articles, the English Church “doth read these books for example of life and instruction of manners, but yet doth not apply them to establish any doctrine.” The Catholic Church not only orders her children to read them for the instruction of life and manners, but also employs them to establish certain articles of doctrine; which articles, however, can be abundantly proved from other sources.

Christianity, when first established, was subjected to almost incessant persecutions, and its followers were comparatively few in number and widely scattered over the whole world. Under such circumstances each particular Church had scarcely any opportunities of consulting the other Churches, and the reader of ecclesiastical history will perceive that in those things which related to faith, as well as in those which regarded morals, the belief both of the people and the bishops was guided in most cases by the tradition of the particular Church to which they belonged. Now as many portions of the Scripture were addressed only to particular Churches, it is not wonderful that the Bishops of other Churches should have remained ignorant of their canonicity; and as there were many writings which appeared scriptural, but which were really apocryphal, it is quite natural that the pastors of particular churches should have held different opinions as to a mere matter of fact: for no one ever asserted that particular bishops, or particular fathers, were incapable of mistaking a fact that could not be ascertained without considerable difficulty. It appears, therefore, most reasonable, that in determining the matter, we should look rather to the decision of the Fathers when assembled in council, than to their opinions when separated from each other; for to say nothing of the theological argument in favour of Œcumenical Councils, the principles even of logic demonstrate, that as a motive of judgment, the testimony of individuals is fallible; but the testimony of many men, assembled from different places, and guided by different feelings, is conclusive.

The Council of Laodicea is one of the first that appears to have turned their attention to this subject; for though Jerome seems to say that the Council of Nice approved of

one of those books which our adversaries reject, it must be allowed that we have no authentic copy of their decision. The Fathers at Laodicea, in their list of canonical books, included only one of the disputed books of the Old Testament; and Protestants, though on every other occasion they refuse to pay any sort of attention to the decisions of Councils, are particularly fond of quoting the fifty-ninth canon of Laodicea as a most conclusive argument in their favour. I do not, however, see that the argument has any strength; for though the pious canons of this Council have always entitled it to great respect, it was still merely a provincial Council, consisting of a very small number of bishops, and of course could only bear testimony to tradition of one small province of the Universal Church. Moreover, the Council merely gave a list of those books, the canonicity of which was *at that time* clearly ascertained; and if it passed over some of those which we receive, it was because their authenticity had not been, *at that period, and in that place*, finally determined. It is also particularly worthy of remark, that though Protestants object this Council to us, they do not seem to think very highly of it themselves; and in point of fact, we pay more respect to its authority than our adversaries are disposed to do, *even on this subject*. We receive every one of the books mentioned at Laodicea, and if we add to the number, it is because we think that the general tradition was not then sufficiently ascertained. The Protestants reject the Prophecy of Baruch, which this Council inserted in their canon, and they receive the Apocalypse, which the Council refused to admit. This species of inconsistency is, however, very common with our adversaries; for I have remarked, that there is scarcely one ancient authority which they quote, that does not differ from them with regard to some particular books.

The Council of Carthage was held about thirty years after that of Laodicea, and is undoubtedly one of the most respectable that has ever met. The bishops of the great and enlightened Church of Africa were assembled, and Aurelius, the celebrated Archbishop of Carthage, presided. What must add very considerably to the authority of this Council is, that we have every reason to believe that the great and learned Augustin was present; it is, at all events, admitted, that he approved of its proceedings in every respect, and particularly with reference to the canon of the Scripture. When the Fathers assembled at Laodicea, the

Church was scarcely recovered from the previous persecution; but when the Council of Carthage was held, she had enjoyed some years of repose, and the different national Churches had availed themselves of the opportunity of comparing their respective traditions: and as the canon of Scripture was a fact that, according to the Protestants themselves, must be decided by the testimony of historical tradition, the Council of Carthage possessed an advantage in this respect to which the Council of Laodicea had no claim whatever. Accordingly we find that this Council extended the list of canonical books, by adding those whose authenticity had been fully ascertained by inquiries made among the other Churches; and the 47th canon of the Council of Carthage contains *precisely* the same books which the Council of Trent received about twelve hundred years after. It is to be remarked, that the acts of the national synod of Africa were afterwards confirmed by an Œcumenical Council held in Constantinople.

In a few years after the Council of Carthage, Exuperius, bishop of Toulouse, wrote to Innocent the First, in order to learn what were the canonical books; and the Pope in his answer gives the very same list which had been approved of at Carthage, and which we receive at the present day. And Pope Gelasius, towards the close of the fifth century, having assembled a Council of seventy bishops, published the same canon which Innocent had previously settled. Thus we find that the tradition of the Western Church on this subject was complete, so early as the beginning of the fifth century.

The decisions of the Council of Carthage, of Innocent the First, and of the Roman Council under Gelasius, seem to have produced unanimity on this subject in the Western Church; for we do not find that any other Council thought it necessary to publish any list of the canonical books, until the Council of Florence assembled in the early part of the fifteenth century. In the interim, a few divines occasionally expressed a doubt of the perfect canonicity of some of the books, and by doing so *at that time*, they did not thereby break the unity of the Church; for though the Fathers of the preceding Councils had published their decisions on this point for the instruction of the faithful, they had not published them in such a form as to *oblige* all Christians to believe them under pain of sin. It was sufficient to let the people know what books the Church approved of; but it

was not as yet necessary to render it imperative on all to believe in their divine origin, particularly as those who doubted of their perfect canonicity had no doubt of the propriety of reading them with all the attention and respect that was due, as well to their venerable antiquity, as to the holy doctrine which they contained.

The Council of Florence is considered by Catholics as Œcumenical, and was assembled by Eugene the Fourth for the purpose of effecting a reconciliation between the Eastern and Western Churches. Besides the Pope and the Bishops of the Latin Church, it was also attended by the Emperor of the East, by the Patriarch of Constantinople, and by many other bishops and abbots of the Greek Church. The principal points of difference between the Greeks and Latins were discussed with great energy during twenty-five sessions; and we may conclude that there was no difference as to the canonical scriptures, from the fact of there having been no discussion whatever on this point. It would have been, therefore, unnecessary for the Council to have come to any decision on the subject, were it not that towards the close of their proceedings, a number of deputies arrived from the Armenians, who then formed a large schismatical Church. The patriarchs of these people came in order to have their Church once more united to the great body of Christianity; and this having been accomplished, the Council ordered a decree to be drawn up for their instructions. In this document we find a list of the canonical books, which corresponds precisely with the list which had been published by the Council of Carthage, and which has since been republished by the Council of Trent. The Council did not think it necessary to frame this list in such a way as to render the belief of its accuracy a necessary article of faith.

It is known that many of the Greeks who attended the Council, relapsed into schism after returning into their own country; and that they are still separated from the unity of the Catholic Church. It is, however, very remarkable, that though they differ from us in other points, and though they deny the supremacy of the Pope, they continue to preserve the same canon of Scripture which we possess; and our adversaries have never been able to prevail upon the Greeks to conform to the Protestant doctrine in this, or indeed in any other point. This coincidence could not have arisen from any influence we had over them, nor for any

love they bear towards our Church, for though they approach much nearer to the Catholic faith than any other sect, it is quite notorious that a strong aversion for the Western Church is a very general feeling among them. How then does it happen that they receive the same canonical scriptures? From the fourth to the ninth century we find nothing but jealousy and dislike on their part towards the Latin Church. From the ninth century to the present day, the two Churches have been openly opposed to each other; and most certainly the Greek Church would not willingly agree with us in the canon of the Scripture, if they could at all avoid doing so. But the force of truth is too great,—they cannot reject those books which their own most ancient tradition obliges them to receive.

The early reformers rejected or admitted as it best suited their purposes; at least, they seldom rejected a book until it had been quoted against them. When the epistle of Saint James was quoted against Luther, he called it an “epistle of straw;” and when a verse of the epistle to the Hebrews was objected to Calvin, he answered the objection by rejecting the entire book. Sometimes, indeed, they were condescending enough to admit the authority of the book; but Luther had always in reserve a most amusing rule for interpreting the Scripture backwards, which served as an infallible recipe for answering all objections. He prescribes as follows: “Let this be *your rule*;—when the Scripture *commands* you to do a good work, understand it in this sense, that it *forbids* you to do a good work, because you cannot do any good work.”

Luther refused to receive some of the Catholic epistles, the Church of England receives them all;—Calvin rejected the Apocalypse and the epistle to the Hebrews, the Church of England, and even the Scotch Calvinists, have adopted into the canon both of these books.

The following is the authentic declaration of the Established Church on the canon of the Scripture:—“In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.” (Art. 6th of the 39.) On this rule for deciding the canon of scripture, I have but two observations to make. First, the rule is not a good one. 2d. The Established Church has notoriously and in many instances departed from the very rule which they have themselves established.

First, the rule is not good, because the doubts that may have existed of the canonicity of any book is not a sufficient reason for rejecting it. I have shown in the second section that the state of the Church for the first three centuries enabled us to explain most clearly the cause of these doubts, and that the impossibility of establishing any extensive communication between the different churches, rendered doubts almost unavoidable. A question on this subject is often proposed by Catholic theologians:—"Whether a book of Scripture which had been once rejected by the Church, could afterwards be received by the same Church?" To this the answer is perfectly plain:—If they could declare that any particular book was not divinely inspired, and that it was only the work of man, that book could never afterwards be received; because, as the decision of the Church must be always true, so her doctrine must necessarily be immutable. But if the Church should think that the inspiration of any book was doubtful, and should on account of that doubt decline inserting it in the canon, the same book may be afterwards received, provided that the doubt be removed, and that the Church becomes certain of its inspiration.

For instance, the Council of Laodicea would not receive the Apocalypse, but when the tradition became better known, the Councils of Carthage, Rome, Florence, and Trent received it; and the great Sir Isaac Newton says, "that there is not one book in the Bible which has a more complete chain of evidence to prove its canonicity."—Yet *this* book we should reject, according to the rule laid down by the Established Church; for there have been doubts of it in the Church, and at one time, very serious doubts indeed. Therefore, in the first place, the rule adopted by the Established Church is in its own nature erroneous.

2nd.—The Established Church has in many instances notoriously violated the very rule it has adopted on this subject. It is scarcely necessary to prove this, for every person that is at all acquainted with biblical literature, will recognise in the canon of the Established Church *many* books "whose authority has been *often* doubted of in the church;" for instance, Eusebius the historian (book 4. ch. 26,) Athanasius, (Ep. 39,) Gregory Nazienzen, (Carm. 33,) not only doubt of the part of Esther which the English church receives, but have even excluded it altogether from

their catalogues; and Luther himself had repeatedly expressed his wish to have the whole of Esther rejected. As to the New Testament, it is notorious that the epistle of Saints John, Peter, James, and Jude, the epistle of St. Paul to the Hebrews, and the Apocalypse, had been *repeatedly* doubted of in the church; yet the English Protestants receive *every one of them*; and they still have the modesty to assure us, that by scripture "they understand those books of the Old and New Testament, of whose authority was *never any* doubt in the church." I have read the 6th of the 39 articles at least a hundred times, in order, if possible, to discover some way of reconciling it with truth or with common sense; and verily, unless there be some mystery concealed under the words, I cannot understand it in any sense that will deliver the framers of the Established Religion from the charge, either of gross and childish ignorance, or of deliberate and notorious falsehood. Their ignorance of antiquity might excuse them in some small degree, but in the name of wonder, how could they avoid knowing that the Lutherans and Calvinists were not only "doubting," but rejecting these books at the very moment that they themselves were receiving them! I cannot explain the matter, for I do not chuse to impute, even to the English reformers, so senseless a crime as a clumsy and notorious falsehood. It is however perfectly evident, that in no way can they be acquitted of the most palpable inconsistency.

As then the Established Church has not followed even the erroneous rule which she had adopted for herself, it may be asked—what rule then did she follow? My answer is simply, that I have never been able to discover by what rule she was guided. Perhaps, some of her champions would point out to us even one Council, or even one ancient authority, which agrees, *in all respects*, with the canon of the Established Church.

The Fathers quoted by Catholics give *positive* testimony;—the testimony given by those on whom Protestants rely, is merely *negative*. The former, for instance, state positively, that the Book of Wisdom is the Word of God; the latter *do not deny this*, but they say there are some doubts of its canonicity, and therefore they omit it in their catalogues. Now, in my mind, the former opinion is of much more weight than the latter: because, those who thus *omit* the Book of Wisdom, might very naturally have been

ignorant of the reasons for receiving it. Those who received it, *must* have had some grounds upon which to found their belief.

Others of the Fathers omit these books which we receive, and give no reason for their omission. The mere fact of not mentioning the Book, only proves that they were unacquainted with some facts which the others knew; but by no means proves that the books must therefore be rejected. Jerome omitted the Epistle to the Hebrews in his list; but surely, it does not follow that Augustin could not have had sufficient reasons for receiving it, as he did. Even Protestants agree with us in thinking that Jerome was mistaken on this point, for they also receive the Epistle.

The authority of the Church, after all, is the only *plain* and *certain* way of determining the canonicity of Scripture. I have already shewn, that every other criterion possesses more or less of uncertainty, and not one of them is sufficiently *plain*; for where even the most learned cannot agree, it is impossible that the generality of mankind could come to any decision. Yet the rule, in order to be good, should be fitted for *all*; and the only rule that will suit all capacities, is the authority of the Church. It is evident, that this rule is at least a very plain one; the declaration of the Church cannot be mistaken; and the Church herself is well known. She is "a city seated upon a mountain which cannot be hid." She is "a mountain upon the top of mountains," which, as St. Augustin says, all must discover, because it is impossible to mistake what is so eminently conspicuous. There can be, therefore, no rule more plain at all events than her declaration.

Your obedient servant,

VERA X.

POSTSCRIPT.

LUTHER, speaking of the Bible, very justly says, "but for the Papists we should have known nothing at all about the Bible." And I beg leave, Rev. Sir, to say, that there is no restriction whatever to Catholics reading or circulating

the scriptures, numerous editions being to be found everywhere. False and bad translations of the Word of God, are of course not *countenanced* by the Catholic Church. The great Reformer Zuinglius, calls Luther, "a manifest corrupter and falsifier of God's word, who erased out such places of Holy Writ as were against him."—(*Lib. de Sacra*, fol. 124.)

Two Catholic German versions of the Scriptures were in existence in 1467, a third edition appeared in 1473, a fourth edition, Nuremberg, in 1478, a fifth edition, Augsburgh, in 1479, and eight editions of this version appeared before Luther's edition. These editions make evident the activity of the Catholic Church before the Reformation, in publishing the Bible.

The first Protestant Bible printed in England was in 1535, by Coverdale, began by Tindal in 1526, in the reign of Henry the Eighth; not till sixteen versions and editions had been given in Germany. A Spanish version was given in 1478, *and printed with leave of the Inquisition*. Scios' translation, (Bishop of Segovia,) in folio, with plates, is considered a chef-d'œuvre. The Bible by Fust and Gurtemberg, was printed in 1540. Italian versions appeared at Venice, in 1471, 1477; at Rome, in 1471; French Catholic versions appeared in 1478, in 1484, and in 1487: this last version went through fourteen editions; yet Protestants in this Country would arrogate to themselves the exclusive privilege of free liberty to peruse the Bible.

The first printed English Catholic version of the Bible, was a Testament in 1582, and a Bible in 1600. Since that period, we have had many Catholic editions in English.

Catholic versions of the Bible in manuscript, existed in 1290; the oldest known Spanish version is of 1210, the Italian, 1270.

APPENDIX, N^o. IV.

TO MY READERS.

I think it right to address this short letter to you, regarding the rule of faith, as the conclusion of this work, and I will lay down three fundamental maxims, the truth of which I believe no rational Christian will dispute.

1st. Our Saviour, in establishing a religion here on earth, to which all the nations of it were invited, (Matt. xviii. 19,) left some rule or method by which those persons who sincerely seek for it, may certainly find it.

2d. This rule or method must be secure and never failing, so as not to be ever liable to lead a rational sincere inquirer into error, impiety, or immorality of any kind.

3rd. This rule or method must be universal, that is to say, adapted to the abilities and other circumstances of all those persons for whom religion was intended; namely, the great bulk of mankind. By adhering to these undeniable maxims, we shall quickly and clearly discover the method appointed by Christ, for arriving at the knowledge of the truth which he has taught; in other words, the rule of faith. This is the short and satisfactory method of composing religious differences: to discuss them all separately would be an endless task; whereas this method reduces them to a single question.

I shall here beg leave to remark, that our Saviour wrote no part of the New Testament himself, and gave no orders to his apostles to write it; and I add also, that if he had intended it to be, together with the Old Testament, the *sole rule of religion*, he would have contrived rules for their being able to follow it; knowing, as he certainly did, that ninety-nine in every hundred, or rather, nine hundred and ninety-nine out of every thousand, in different ages and countries, would not be able to read at all, and much less comprehend a page of the sacred writings; yet no such means were provided by him, nor has he so much as enjoined it to his followers in general to study letters.

The Protestant writers, Kett and Robison, have shewn how the principle of private judgment tends to undermine *Christianity*; and Archdeacon Hook, in his Charge, shews by an exact statement of *capital convictions*, in different

years, that the increase of immorality has kept pace with that of the Bible societies.

The learned Protestant Divine, Dr. Balguy, in combating the Dissenters, says as follows: "It has long been held among them, that Scripture only is the rule and test of all religious ordinances, and that human authority is to be altogether excluded. Their ancestors, I believe, would have been not a little embarrassed with their own maxim, if they had not possessed a singular talent of seeing everything in Scripture which they had a mind to see; almost every Sect could find it there, its own peculiar form of church government, imposing on their own imaginations, they believed themselves to be executing the decrees of heaven."—(*Discourse* vii. 126.) "Indeed it is so clear, that the canon of scripture is built on the tradition of the Church, that the most learned Protestants, with Luther himself, have been forced to acknowledge it, in terms almost as strong as those of the well known declaration of St. Augustin."—*Hooker Eccl. Polit.* iii. *Dr. Lardner, in Bishop Watson's Col.* vol. ii. p. 20.

"We are obliged," says Luther, "to yield many things to the Papists, that with them is the word of God, which we have received from them; otherwise we should have known nothing about it."—*Comment on John* xvi.

That Great Doctor of the Church, St. Augustin, declares: "I should not believe the gospel itself, did not the authority of the Catholic Church oblige me to do so."—*Contra Epist. Fundam.* And again this great Saint (St. Augustin), says: "If you think that you have been sufficiently tossed about, and wish to see an end to your anxieties, follow the rule of Catholic discipline, which comes down to us through the apostles from Christ himself, and which shall descend from us to the latest posterity."—*De Utilit. Cred.* viii.

Relying upon the judgment of my readers between the merits of this reply, and the charges set forth in the Rev. Mr. Hook's late publication, "Friendly Advice to Roman Catholics,"

I have the honour to be

My Readers,

Your obedient Servant,

London,
May 1, 1837.

VERA X.

POSTSCRIPT.

IN the course of a short time, Verax will publish a small work, containing a Series of Letters, addressed to the Rev. Walter Farquhar Hook, M.A., Chaplain in Ordinary to the King, proving to a demonstration, the utter impossibility for any man of common sense to place belief in the Scriptures if he rejects the authority of the Church; for it is clear, standing upon human evidence, no copy can be free from the guilt of corruption. "He that will not hear the Church, let him be unto thee as a Heathen or a Publican."

In now taking my leave of the Rev. W. F. Hook, I cannot refrain from remarking, how much more honourable and Christian is the conduct of another Clergyman of the Church of England, than that of this Chaplain in Ordinary to the King.

The Rev. Mr. Bird, instead of calling in calumny and misrepresentation to keep alive the prejudices already too fatally enkindled against Catholics, eloquently exhorts those who differ from us, "to examine our tenets accurately, and expose them in such spirit and temper as may convince us that their hearts' desire is to convert us if we are in error. If," says he, "this mode does not succeed, our own personal experience, and the history of our own country, might serve to convince us of the futility of any other. It is in vain that our statute book has been disgraced by edicts more ingeniously cruel and absurdly oppressive than ever disgraced the codes of imperial or Papal Rome. It is in vain that parents were compelled to surrender the nurture and education of their children, and the child bribed to rebel against his parents, to expel them from their homes, and consign them and their helpless families to beggary and famine. In vain have we attainted as a traitor, the minister for performing at the altar the established offices of his religion, and branded as a felon the pious devotée who assisted at the solemn service. You have beaten them down to the earth, but they have risen up from it with antæan energy and hydra-like fecundity. They have sprung up from your ungenerous oppression, and multiplied numbers to shame and amaze you. But there is no particular in which we do so much injustice to our brethren of the Romish communion, and eventually to ourselves, as by the misrepresentation of their tenets and principles." See the excellent Sermon of

the Rev. G. Bird, A.M., before the Judges at Appleby, August 12th, 1825.

How much more honourable, I repeat, is the recommendation of the Rev. Mr. Bird, than the whole design of the Rev. W. F. Hook, in the work which I have hastily reviewed. His whole end and object appears to have been to keep open and to widen those unhappy breaches which every charitable Christian would gladly see closed for ever; and this end is pursued throughout, as it has been my unpleasant task to show, by misrepresentations, calumnies, and base insinuations, not to be equalled by any work that ever came before me from the pen of our prejudiced adversaries.

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